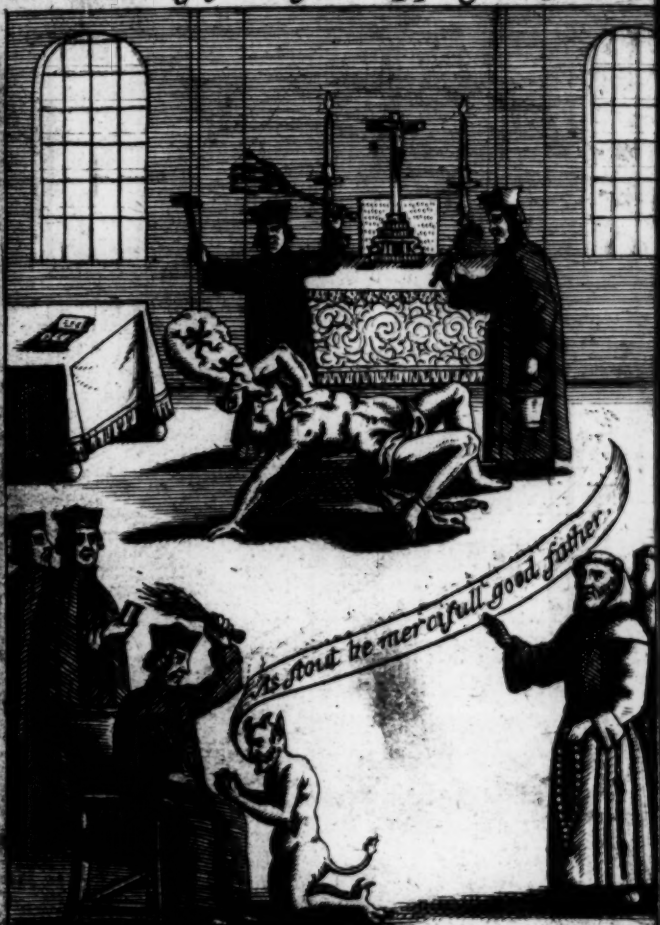
The Manner of ye Preist Whipping out ye Devill



London [illegible] for Thomas Malthus at the Sun [illegible] 1683.

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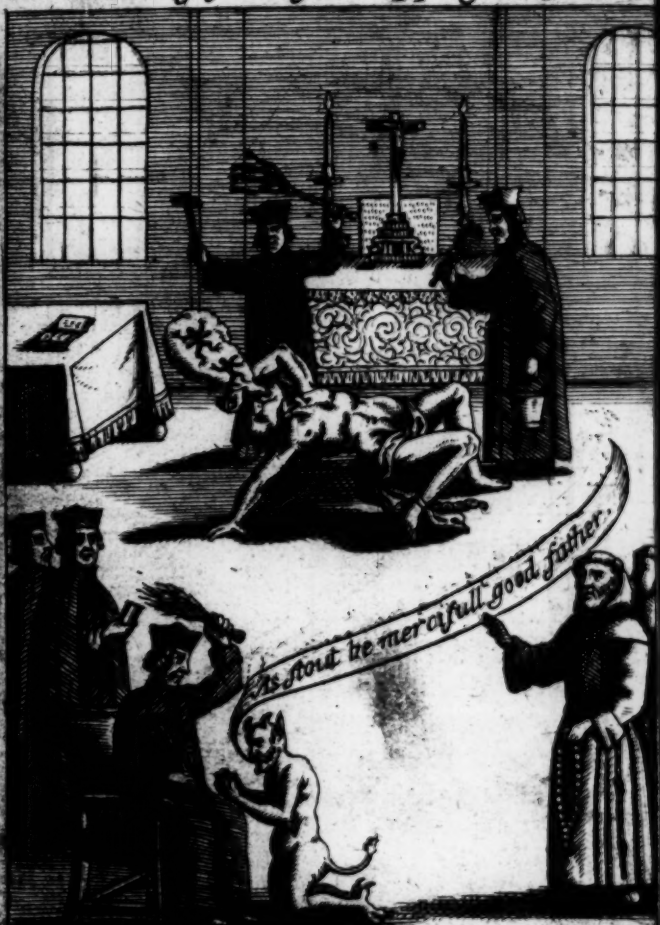

London [illegible] for Thomas Malthus at the Sun [illegible] 1683.

A

Whip for the Devil;

OR, THE

Roman Conjurer.

DISCOVERING

The intolerable Folly, Profaneneſs, and Superſtition of the Papiſts, in endeavouring to caſt the Devil out of the Bodies of Men and Women by Him poſſeſt.

Containing an Account of

1. *Several Documents and Rules to be obſerved by a Popiſh Exorciſt.*
2. *The Conjurers Rubrick.*
3. *Their ſeveral inward and outward Remedies for Expelling Evil Spirits.*
4. *Their Methods of making Holy Water for that Uſe.*
5. *Their Methods of Clearing Houſes Haunted by Evil Spirits,* &c.

All faithfully Collected from their own Authors, with pleaſant Notes and Obſervations intermixt.

LONDON,
Printed for *Tho. Malthus* at the Sun in the *Poultry*. 1683.

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A

WHIP

FOR THE

DEVIL.

Several Documents requiſite for a Popiſh Exorciſer of the Devil.

Right Worſhipful and dearly Beloved,

YOU have all heard of the cunning of Sathan, and how that by his extraordinary craft he has and does not only daily inſinuate into the Affections of men, but that he actually poſſeſſes the very bodies of ſeveral Mortals, and turning the Soul out of her Office, makes uſe of all the paſſions and ſenſes of the party poſſeſſed at his own arbitrary will and pleaſure. You are alſo to underſtand that there is

no Religion in the World which the Devil so much affects as that of the Papists. For among them you shall frequently hear of several in whose bodies *Belzebub* takes up his Lodging without paying any Rent; and yet so unruly, that many times you would think he would throw the whole house out at window. On the other side the Papists are the only persons in the World among whom there are several who, by long study and industry, have found out ways and means to ferrit him out of his Buroughs without the tedious formality of a Lease of Ejectment. These People are called Exorcisers, such as by the virtue of Charms and Prayers and hard Words so terrifie the Devils nestling within the bodies of Mortals, that he is forced to cry, *Beso los manos* and march off: Nay, many times he is so put to't, that he cannot stay to complement. Now though it be a thing well known that the Devil is generally hated, and as true that it is an easie thing to find a stick to beat a dog, yet is it not so easie to find a Rod to whip the Devil. But we have found one out at length by the help of Monsieur *Jerome Mengus* (unhappy was the day for poor Sathan that ever he was born) which if men will but apply themselves to make use

of,

of, it is impoſſible that from hence forward the Devil ſhould live a quiet hour in the World. He then that intends to have the Devil at his beck, muſt be ſo and ſo qualified. You'l ſay how? Why I'le tell ye, if you'l have a little patience.

Leſſons and Documents to be followed by him that intends to be an Exorciſer of Evil Spirits.

The firſt Document.

WHoever he be that deſires gentilely, neatly, and after the true manner to tread upon the necks of the Infernal Spirits, muſt abſtain from all unlawful, vain and ſuperſtitious Actions. For as Hornets never hurt Hornets, nor Serpents ſting Serpents, ſo one Devil will never hurt another. Therefore an *Exorciſer* muſt be a man of a pure conſcience, make frequent Confeſſion of his ſins, and by as frequent Repentance make his peace with Heaven. For the Exorciſer's ſins being forgiven through repentance, are concealed from the Devil, whereby he is utterly diſabled from caſting them in his Maſters diſh; ſo that when he commands him to be ſilent, the Devil muſt of neceſſity hold his tongue. But above all things it behoves an Exorciſer to

be very humble, for the Devil cannot endure ſo much as the ſmell of Humility. What ſort of ſmell humility has, I cannot ſo well tell; but the Devil has, it ſeems, a very quick Noſe, and you muſt take Father *Mengo*'s word for it. Neither is it improbable but that there may be ſome ſmells which the Devil cannot endure; for we find that when that *Devil* of a *diſeaſe* called the *Mother* afflicts a Woman, ſhe is preſently brought to her ſelf again by holding *Aſſa fœtida* and ſtinking Feathers to her Noſe: and ſo it is not unlikely but that Humility may have a certain ſmell which the Devils pride is not able to ſuffer.

The ſecond Document.

AN *Exorciſt* ought to be very diligent to diſcern whether the Party be really poſſeſſed by the Devil or no, and whether it be not a fallacy. For it would be a very great blur to the Credit of an Exorciſer to be baffled in his attempt for want of Judgment. Not only the Friends of the Party, but the Devil himſelf would laugh at him for his pains. Now an Exorciſt ſhall certainly know whether the Party be poſſeſſed or no, if he hears him ſpeak and underſtand thoſe things which it would

would be otherwiſe impoſſible for the perſon afflicted to underſtand or diſcourſe without the Devils Inſtruction. Another way to try this Experiment is by touching the party with ſome Religious Relick, or by reading Holy words out of the Four Evangeliſts to the party concerned. Thus a *Demoniac* being brought to the Biſhop of *Angers*, in *France*, he cauſed the Wenches Coats to be taken up to her bare knee, and then pulling a Key out of his pocket, laid it upon her naked skin. You cannot imagine how the poor Wench ſcreamed, and roared, drew her mouth a one ſide, and foamed and fumed, ſo ſoon as ſhe perceived the cold Key upon her fleſh. Then the Biſhop pulled out of his pocket a piece of *Petronius Arbiter*, and read to the *Demoniac* theſe words, There was a certain Epheſian Matron. But then the Devil was ten thouſand times madder than before, the Wench raved and tore, and ſtampt and ſtared, and it was a million to ſix pence, but that the Devil had ſplit her into two parts, as he took his leave; he flew away in ſuch a violent rage, as if he had reſolved to demoliſh the Tenement of which he could not keep the Poſſeſſion. So that if you can privately and without the parties knowledge do it, 'tis a moſt excel-

lent way to tye ſome holy Relique or a piece of paper full of Godly Names, to ſome part of the *Demoniac*'s body: For then if the party be troubled and tormented with ſtrange Convulſions, or utter furious and raging Expreſſions, 'tis a ſign of a Diabolical Preſence. But you are to obſerve, for the ſake of thoſe who detract from this Art, that the Devils entring into humane bodies, very rarely ſpeak Latin: firſt, becauſe the Devil is too polite to ſpeak the Language of the *Beaſt*: ſecondly, becauſe it would lay him too open to diſcovery, if he ſhould uſe any other than the natural Inſtruments of thoſe whom he poſſeſſes. And therefore the Devil poſſeſſing an illiterate Idiot never ſpeaks Latin; or if he poſſeſs an *Italian*, he never ſpeaks *French*, unleſs the party were known to ſpeak both Languages before, in regard the Tongue being habituated to one ſort of Language, becomes more pliable in its motion to the Devils occaſions. Neither indeed will they ſpeak either Hebrew or Greek, as being Languages altogether out of uſe, unleſs it be among the Learned; and the Devil is too cunning to come under their clutches.

The third Document.

THirdly, an Exorciſt may attack the Devil poſſeſſing humane bodies by outward means, as Holy Water, Incenſe, Sulphur, Rue, and by ſeveral other Brewages and Doſes, which however muſt be firſt exorciſed and bleſſed. 'Tis true, we cannot ſay that muſical Sounds, or Herbs, or any other material Subſtances have any natural efficacy totally to expel the vexations of the Devil, but they may very much prevail to mitigate the extremity of the trouble. For all limited Cauſes produce Effects more or leſs intenſe according to the matter more or leſs diſpoſed and fitted for the Operation. And ſo the Devil may be ſaid to have more power over a melancholy perſon, than over a jolly brisk Compotator, who needs no other Devil to plague him than the Wine it ſelf, when it gets the upper hand of his Reaſon. And to ſhew you that great things may be done by ordinary means, Father *Mengo* tells you the ſtory out of *Tobit*, of the Devil's being ſent packing by the ſtench of a Fiſhes liver broiled upon the coals. Which was the reaſon that Pope *Alexander* the Firſt, and He was no ſmall Fool, commands all the

Popiſh Prieſts to conſecrate thoſe exterior means, and bleſs them for the uſe of the people. Upon which foundation he built a world of Superſtitions impoſed upon the Vulgar. For if the Prophet cured the barrenneſs of the water by throwing Salt among it, how much more may it be thought that the charming of outward means may prevail againſt the ſnares and ſubtilties of the Devil? For the ſame reaſon he recommends the uſe of *Muſic*, not doubting but that ſometimes it may happen to make the Devil dance. And was not he a rare Fellow in *Titus*'s Army, that ſent ſeveral Devils away with Fleas in their Ears by means of a ſtone which he carried in his Ring? Or what may we think of that other who ſent Sathan a wool-gathering by the force of a Root of a certain Herb which he put up the *Demoniac*'s Fundament in the nature of a Suppoſitory?

But there is yet another reaſon why an Exorciſt ought to make uſe of exteriour means. For it is one of the greateſt additions to the puniſhment of the Devils, that they are made ſubject to the virtual Operations of ſenſible Things: and that being a Spirit, he is forced to be under the command and power of corporeal and fading ſubſtances. Therefore ſaith *Raymund Lully*, make

make uſe of Phyſic and Antipharmacons to diſlodge the Devil. Which however are of greater force, if you mix in the ſaid Medicines the Root of the Herb *Hypericon*. For ſuch is the virtue of the ſeed of that Herb, that being burnt, it raiſes a ſmoke ſo offenſive to the Devils noſe, that it makes him ſneeze ten millions of times in leſs than a quarter of an hour; which muſt of neceſſity be a great vexation to him. Nevertheleſs Father *Mengo* will not allow theſe exterior things to have that extraordinary virtue, unleſs they be firſt conſecrated with the Exorciſms of the Roman Church. For then the Devil looks upon thoſe things as done a purpoſe to diſgrace and reproach him, and then 'tis no wonder if he take them in ſnuff. And therefore it is the duty of an Exorciſt to apply thoſe things to the party grieved, and to provoke the Devil with ill language and opprobrious and affrontive expoſtulations. All which things the Devil, being as proud as *Lucifer*, can by no means brook, as being done in deriſion and contempt of him. And therefore he is forced to pack up his *Aules*, and be gone, as being buffeted on the one ſide with holy Exorciſms, and laden on the other ſide with nothing but ſcorn and affront. So that whoever they be that have a mind to

ſee the Devil look like a Dog that had ſtole a Pudding, muſt go this way to work.

The fourth Document.

IN the fourth place it behoves an Exorciſt not to ask the Devil any impertinent Queſtions. You may ask him his Name, and how many there are abroad of his Gang, what reaſon he had to enter the party; at what hour he has a mind to be ſpoken with, by what perſon or what Saint he has moſt mind to be expelled; what enemies he has in Heaven, and what friends in Hell, and what words thoſe are which will plague him moſt? You may alſo ask him, whether he be a Whig, a Tory, or a Trimmer? To what Regiment of Devils he belongs, and who's his Colonel; whether he be conſtrained to enter into the Party, or whether it be his own voluntary act? Theſe you'l ſay are all very material Queſtions; but how if the Devil ſhould refuſe to anſwer? Why then the Exorciſt were a fool to ask him. But the Exorciſt knows better things by his own experience: for if the Devil refuſe to anſwer, the Exorciſt deals with him as they do in Chancery, that is, he proſecutes him to a Commiſſion of Rebellion, and commands *Lucifer*,

fer, Virtute Dei, to puniſh him in Hell for his refractory diſobedience: and to give Orders to the Chief of the Squadron in the Body poſſeſſed forthwith to withdraw with all his Aſſociates under ſeveral pains and penalties that ſhall come thereon. For though I ſaid before that the Devils would not hurt one another, becauſe it was convenient to ſay ſo; yet now becauſe it is convenient to ſay otherwiſe, I ſay the Devils have variances and animoſities, and differences and quarrels among themſelves, and will hurt one another; and the leſſer Devil muſt needs go, when the greater Devil drives.

The fifth Document.

IN the next place the Exorciſer muſt be careful that he ſtand to his Pantables, and that when he has laid any command upon the Devil, he never bate him an Ace, though the Devil ſhould happen to be ſo raſh, as to deny his Juriſdiction, and contemn his Authority for ſome time. For that would give the Devil an occaſion to grow malapert and ſlight his Exorciſm. But then cauſe the Party to make a Confeſſion of ſome one Article of the Roman Catholic Faith, and at the ſame time let him knock his

his head againſt the ground three times: yet not ſo hard neither as to knock out his brains: for then the Devil would laugh indeed, and run away to rights with the parties Soul inſtead of his body. The Exorciſt is alſo to be very cautious in the application of exterior things to the *Demoniac*, ſuch as are the Reliques of Saints, the wood of the Croſs, and the like: for the Devils are ſo crafty, that very often they feign themſelves to be afraid of thoſe things, which many times prove not to be real Reliques, which is a great diſparagement to the credit and honour of the Sacraments of the Roman Catholick Church, which have done wonders.

Nor are all Devils alike; for ſome are more deſperate, and can brook affronts, reproaches and injuries with more reſolution than others. Sometimes alſo divine power leaves it to the Devils diſcretion whether he will depart at the firſt bidding or no, for ſeveral concealed reaſons; and they are often excuſed for a time from yielding obedience to our Imperative Moods, becauſe the means we uſe are not ſeaſonable, or not proper. But then again, if after long perſeverance the Devil remain obdurate and dally and play the fool againſt the poſitive command of Holy Words and

Applica-

Applications, then the Exorciſt is to make uſe of Goads and Spurs, which are Exorciſms and Charms, by which the Devils are tormented in their ſpiritual Entities, as men are pained in their corporeal bodies with Whips and Scourges. You'l ſay this is a ſort of nonſence— I can't help that— 'Tis ſuch as Father *Mengo* dedicates to no leſs a perſon than a Cardinal— and which Father *Mengo* looked upon to be as good ſence as any was in the World, or elſe he ſpent his time very ill to cloath his work in ſuch good competent Latin as he has done. But you muſt underſtand, that Conjurers deal in Myſteries, which for want of knowledge, are eſteemed nonſence. There's the Conjurer that hangs out his face againſt *Ludgate*-Church— Why— diſcourſe that Myſterious Mortal, that has the Devil in a ſtring, a whole year together, and if you hear him talk three words of ſence together of his own Art which he profeſſes, and can make it out, you may win many a fair wager. And therefore pray be not ſuch Enemies to Nonſence, eſpecially when it treats of Myſterious Matters.

The sixth Document.

WHat opinion others may have of the Popish Eucharist is left to their consideration; but Father *Minorite* Fryer *Mengo*, advises it should be frequently given those that are possessed with the Devil, Nay, saith he, it was never forbidden by our Forefathers to the *Spirits of Wickedness*; to whom they rather thought it was to be administred every day, for that being taken by a *Demoniac*, it drove him from roosting in his body, and made his Mansion too hot for him, by burning him with a certain kind of Fire. And so the *Abbot Andronicus* was cured. For the Devil will insult over his Landlord, if he once find him denied the Heavenly Remedy, and will attack him with greater violence, and swagger like a Hector when he finds him deprived of his Spiritual Physic. If you object, That no person is to receive unworthily, which *Demoniacs* cannot do, because they want the use of their reason, St. *Thomas Aquinas* replies, That men may be said to have lost their reason in a twofold sence (for take a Jesuit without a Salvo and hang him) he may be said to have lost his reason that has but a weak use of it: and thus they

they are ſaid not to ſee who ſee but weakly. Others are ſaid to have loſt the uſe of reaſon; as being born Idiots. As to the firſt, if it appear that they have any devotion for the Euchariſt, it may be given them. As to the ſecond, they are denied the Priviledge. In another place the ſame St. *Thomas*, like a good man, adviſes the giving the Euchariſt to *Demoniacs*, unleſs they are poſſeſſed for any crime by them committed. But then there ariſes another Queſtion, whether they may be ſaid to be poſſeſſed who want their reaſon? For the Devils in them if they want reaſon, that keep company every day with the Devil, who was ever ſo far from being counted a fool, that he was always thought to be ſuperiour in Reaſon to *Thomas Aquinas* himſelf, though one of the niceſt Splitters of a diſtinction in the World. And then again, it behoves the Exorciſt to charm and give his Benediction to the *Euchariſt*, as well as to all other things which are to be applied to the *Demoniac*, his Victuals, his Drink, his Pottages, Unctions, and the like, and all other things requiſite to conjure the Devil out of humane Bodies. Moreover the Exorciſt is to make diligent Inquiſition in the Bed-cloaths, in the Mats under the Bed, over the Teſter, behind

the

the door, and in every corner of the houſe for all the inſtruments of miſchief and diabolical Treachery that he can find, and preſently to throw them into the fire. Nay, it would do well for the party to change his Bed, nay his Cloaths, nay his very Houſe, and remove to another habitation; for it would put the Devil to his Trumps to find out the meaning of ſuch ſudden alterations. It would be to him juſt like the finding out of a Plot (for the Devil knows himſelf always guilty) and unſettle him in all his Methods of proceeding.

The ſeventh Document.

BY no means the Exorciſt muſt make uſe of unknown names, as being of dangerous conſequence ſo to do, according to the Opinion of St. *Chryſoſtome*. And therefore Father *Mengo* is careful to give a Liſt of the moſt neceſſary, to the end the well-minded Exorciſt may proceed the more boldly and ſecurely in his Conjurations: and therefore take 'em in their order.

El	*Elion*	*Jah*
Elohim	*Eſereheieh*	*Tetragrammaton*
Sabaot	*Adonai*	*Sadai*
Hagios	*Iſchyros*	*Athanatos*
Soter	*Jehovah*	*Homouſion*
	Eheieh.	

More-

Moreover the Exorciſt is to make uſe of certain Billets or Notes containing theſe or ſome other holy Names or Words, and apply them to the parties under the Devil's Oppreſſion, but with reſpect however to the following Conditions.

Firſt, That thoſe holy Words do not contain any thing which pertains to the Invocation of Devils either Expreſs or Tacit.

Secondly, That the Exorciſms do not contain any unknown Names, for the avoiding of Superſtition; that is to ſay, the Popiſh Conjurers do forbid all perſons whatever to make uſe of the Names of the Indian *Pagods*, or any of the *Mahometan Saints*; nor of the *Pinner of Wakefield*, nor of the Names of *Adam Bell*, *Climm of the Clough*, or *William of Cloudeſlee*, and yet theſe were Fellows that would have fought with the Devil himſelf. But becauſe the Devil was not ſo well acquainted with them, as not being in the Popiſh Legend, therefore it would be a great piece of Superſtition to make uſe of their Names. But you may make uſe of the Names of *Saturn*, *Jupiter*, *Venus*, *Bell and the Dragon*, *Mars*, *Neptune*, *Mercury*, St. *George*, and all your Gaming Ordinary Oaths; of which the Devil cannot be ſo much the Devil of a Dunce as to

be

be ignorant, becauſe they are ſo frequently in uſe.

Thirdly, Great care muſt be taken, leſt the matter of the Words contain any thing of falſhood; for that would fruſtrate the expectation of the Operator. For the Devil would never be afraid of a Lye, who is the Father of them himſelf. Which is the reaſon that Old women fail ſo often in their Charms, becauſe they are ſtufft ſo full of idle vanities and ſottiſh impertinencies.

Fourthly, All fooliſh Characters and Figures are to be avoided, unleſs it be the figure of the Croſs. And the ſame caution is to be given againſt Images made by Aſtrologers (for Aſtrologers are no Popes) and artificial Rings, Amulets and Stones: for your true Exorciſers would have none to deal with the Devil but themſelves.

Fifthly, Let the Exorciſer beware of putting any confidence in the manner of writing, or any other ſuch like impertinent Vanity, nothing to the purpoſe, for that would be altogether ſuperſtitious; ſo careful are the Popiſh Prieſts, the moſt ſuperſtitious of men toward God, of being ſuperſtitious to the Devil.

Sixthly, That in the rehearſal and pronunciation of Holy words and ſentences reſpect be only had to the words themſelves and

and their true meaning. Great reverence is alſo to be given to the Power of God, from whom a good effect is to be expected; and next to the Reliques of the Saints, which next to God, chiefly conduce toward a happy ſucceſs againſt the Devil. For as the Devil is known by his cloven foot, a true Papiſt is known by his blending Piety and Superſtition together. Which conditions being obſerved, it is lawful to exorciſe *Demoniacs*, and kick the Devil about like a Foot-ball.

The eighth Document.

AN Exorciſt ought to make it his buſineſs to underſtand the ſubtilties of Devils entring into humane Bodies, that he may be the better able to deal with them at their own weapons. Know then that moſt Devils, having taken up their Quarters, love to lye very private, and to keep themſelves either from ſpeaking or trembling, for fear of being diſcovered, or that he may ſeem to the Prieſt to be the more ſtout and undaunted; yet if he be by the power of Sacred words conſtrained to tremble, he is careful however of ſpeaking according to the mind of the party poſſeſſed. Or if he be compelled to ſpeak from

from within, he is very cautious of ſpeaking through the mouth of the *Demoniac*. And therefore it behoves the Prieſt to admoniſh the Party to tell him truly what the Devil mutters in his belly; and frequently to adjure the Devil to anſwer to Interrogatories. But when after a great deal of do he is at length brought to ſpeak outwardly, then he does all he can to divert the *Demoniac* from hearing or underſtanding the words which are read. He alſo ſtrives to diſturb the attention and devotion of the Prieſt, either with bawdy diſcourſe, crying, ſcolding, or acting the Tumbler. And therefore it behoves the Prieſt, well knowing his Tricks, to command him to deſiſt from this or from that action, and to leave his babooning. Sometimes if it happens to be a young Woman that is to be exorciſed, he feigns himſelf ſick, and then the Woman deſires the Prieſt to touch her face, or handle her breaſts, to feel harder, yet harder, on purpoſe to put voluptuous fancies into the Prieſts mind; ſometimes at the Devils inſtigation ſhe deſires the Prieſt to eaſe her Torments, but laying his cheek to hers, or his lips to hers, meerly, wicked Devil as he is, to debauch an honeſt vertuous Prieſt of the Church of *Rome*. And therefore it behoves a Romiſh Prieſt

Prieſt to be chaſt of his Eyes, chaſt of his hands, and indeed of every member, eſpecially when he meets with the Devil & a Woman together. Sometimes the damn'd Devil plays at *Bo-peep* with the Prieſt; ſo that when the Prieſt asks him the name of the Principal Devil of the Company, he tells him his own, and conceals the names of his Companions, which as he pretends he dares not name, becauſe they are bawdy or beaſtly, which you will; which may be ſometimes true, but is ten times oftner falſe. So that the Prieſt knows not where to have the Devil. But he is well enough ſerved to expect Truth from a common Lyar.

Therefore when the Prieſt finds himſelf thus abuſed by one, let him command him to ſtand by, and call another to his Catechiſm, commanding him to ſpeak, and not be afraid of the other, and commanding the other not to diſturb him. If neither by this means the Prieſt can find out the truth, then let the Prieſt be as jocoſe as the Devil is ſurly, and call the reſt *coram nobis* by contemptible names; as, You Tom-Fool, you Hell-Baker, you Sirrah, Hell-Cook, and the like; for this will make 'em open their jaws, or the Devil's in 'em.

Some-

Sometimes when the Devil finds the Prieſt too hard for him, he ſends for his Accomplices, either to animate him, or aſſiſt him with their preſence; a common thing for one friend to chear up another in diſtreſs. In this caſe the Prieſt muſt make it his buſineſs to know what Enemies his Antagoniſt hath either in Heaven or Hell, and then to invoke his Enemies the Saints; to conjure up his Enemies the Devils; and lay his commands upon the Devils his Friends.

Sometimes the Devil is ſo wearied with talking to the Prieſt, that he endeavours to ſneak out of the mouth of the party poſſeſſed, to reſt himſelf either in the parties heart or under his neck. And then it behoves the Prieſt to fetch him back with a *Siſarara*, and keep him waking above board. To this purpoſe theſe words are very prevalent, *Ecce Crucem Domini*, (for though the Devil be unwilling to ſpeak Latin, yet he underſtands Latin very well) making the ſign of the Croſs at the ſame time upon the head or forehead of the party. Or elſe let the Prieſt utter theſe words, *Uſque quo, Domine, obliviſcêris me?* Commanding the Devil to make an anſwer, which many times, without any other Exorciſm, works a very good effect.

Some-

Sometimes when a poor Soul thinks he is rid of his troubleſom Gueſts, there are ſome that will ſtay behind in a corner, as it were to keep poſſeſſion, and let in the reſt at their return. To avoid this Sham, it behoves the Prieſt to lay his commands upon the Corporal of the Gang, to take all his Tribe along with him. It behoves alſo the party freed to fortifie all the avenues of his body with the Padlocks of Prayer and Faſting for many months together; and if he be a married perſon, let him perſwade his wife to continency, till he hath made all faſt, according to the Proverb, *Faſt bind, faſt find.* But if the woman be of another temper, let her not act for luſt's ſake, and then ſhe may do it with the Prieſt himſelf; for the Devil will never come near him.

In Conjuration, when the Prieſt begins to perceive the Serpent tremble under his conſecrated hand, let him preſently demand his name, and the names of his Companions, the time and cauſe of his Entrance, as before; and write every thing down in a piece of paper, that if the Devil ſhould afterwards grow obſtinate, he may burn the ſaid paper with conſecrated Fire. For theſe are great affronts to the Devil, as being done to his diſgrace, and putting

putting him in mind of Hell. When the Prieſt hath drawn the Devil to a Confeſſion, let him cauſe him to ratifie it, by putting his paw to it, if he can. When he hath ſo done, and that he finds the Devil ready to march, let the Prieſt be ſure not to give him leave, till he hath got an abſolute promiſe from him, to take all his ragged Regiment with him, and never to return again. Above all things, let the Prieſt be careful never to let the Devil reſt a quiet minute, but be ſure to worry him with continual importunity, reading, and imperious Commands; and let him never enter into diſputes with him, or fall to talk of ſtories with him, eſpecially amorous; for by that means the Prieſt waſtes his Spirits, and the Devil recovers his ſtrength.

The ninth Document.

IN the ninth place, let the Prieſt beware of exorciſing the Devil in private Houſes, but in the Church, or ſome other place dedicated to God or ſome Saint. For ſuch are the Houſes of Prayer. But in private Houſes the Prieſt will meet with Women, whoſe company is to be avoided with all care imaginable by all Exorciſers, leſt they fall into the ſnare of the Devil.

As

As for the time, the work of Exorciſing may be performed upon any day; but the better day, the better deed; therefore Our *Lady*-day, *Chriſtmas*-day, *Eaſter*-day, *Whitſunday*, the ſeveral Holy days dedicated to the Apoſtles, and their Eves are moſt proper. And for the time of the day, betimes in the morning after early Mattins.

Thus you ſee as cunning as the Devil is, he may meet with his match: *Set a Knave to catch a Knave*, is a Proverb will never be out of date. Were it not better then for the Devil to turn Lutheran, than thus to lye at the laſh of theſe mercileſs Exorciſers, who command him with ſuch petty Formalities? If it may not rather be thought that he gives way now and then to theſe little pieces of Superſtition, that they may the more eaſily delude greater numbers.

The Conjurers Rubrick.

The Firſt Exorciſm.

AND now the Exorciſer, being thus inſtructed, has no more to do but to prepare himſelf by Confeſſion of his

ſins, three days faſting, and humbling himſelf before God. Which done, he ſhall go to the Church, with the party poſſeſſed, and there being clad in all the Formalities of his Order and Degree, and kneeling before the Holy Altar, he ſhall make the ſign of the Croſs upon his Forehead, his Mouth, and his Breaſt, and then ſay as follows.

Chriſt ſays, Ye ſhall caſt out Devils in my Name: But the Pope ſays, in the name of the Croſs and the Virgin *Mary*.

Let the ſign of the Croſs be upon my Forehead; the Word of Chriſt in my Mouth; the Arms of Chriſt in my Breaſt. By the ſign of the Croſs defend us, O Lord, from our enemies. Let the power of the Father ſtrengthen me; the wiſdom of the Son teach me; and the love of the Holy Spirit enlighten me. Bleſſed be the day and hour wherein our Lord Jeſus Chriſt *was born of the* Virgin MARY. *In the Name of the Father, the Son, and the Holy Ghoſt, Amen. May the* Virgin MARY *with her holy Off-ſpring bleſs us.*

Then

Then ſhall the Prieſt ſign the party poſſeſſed with the ſign of the Croſs upon the Forehead, Breaſt and Mouth, ſaying,

If there be occaſion, you may uſe the ſame ſignatures upon the Buttocks and Privities.

The power of the Father comfort thee; the wiſdom of the Son teach thee; the love of the Holy Ghoſt enlighten thee. Bleſſed be the day and hour wherein our Lord Jeſus Chriſt was born of the Virgin Mary. *In the Name of the Father, the Son, and Holy Ghoſt, Amen.* After this ſay the whole *Confiteor* quite thorow, and give Confeſſion to the poſſeſſed party and the ſtanders by, ſaying, *Be merciful*, &c. *Indulgence and Abſolution*, &c. Theſe you are to underſtand are parts of the Maſs.

Then pronounce the following Commands.

I command you, O Devils, who came to the aſſiſtance of thoſe Devils that vex this Creature of God, in the Name of the Sacred Trinity, the Father, the Son, and the Holy Ghoſt, and under the penalty of Excommunication, and under the penalty of being plunged into the Lake of Fire and Sulphur, and of being con-

Orpheus went a much more gentle way to work, and ſped better.

demned to the Lake of Fire and Sulphur for a thouſand years, that you give no farther aid or aſſiſtance to thoſe Devils that vex the body of this Creature of God, but that you depart immediately to the places appointed for you by God. Behold the Croſs of the Lord; fly Mankind's enemies hence, the Lion of the Tribe of Juda, *the Root of* David *has overcome. I alſo command you, O Devils, who vex this Creature of God, that departing from his body, you leave him free without any harm or detriment either to his body or Soul. Alſo I command all your Enemies in the Name of the Father, Son, and Holy Ghoſt, that they compel you to yield obedience to my Orders and Commands. And under the ſame penalties I command you, that you neither ſay or do any thing which may diſpleaſe either thoſe who are preſent or abſent, but what ſhall be demanded by me. In the Name of the Father, Son, and Holy Ghoſt. Amen.*

You muſt know the ſtrong ſcent of a Monks Body is very offenſive to the Devil.

Then the Prieſt binding his Stole to the neck of the poſſeſſed party, ſhall ſay,

O all you moſt abominable Spirits and Rebels to God, I conjure, adjure, call to, call forth, compel, conſtrain, defy, and duel y

in the Name of the Father, Son, and Holy Ghoſt, and by the moſt powerful Name of God, Eloi, *in whatever part of this man ye are, I exorciſe Thee, and adjure You, O unclean Spirits, and command Ye by the authority which belongs to me, by the power of God, and the moſt wiſe Creator who created all things, and keeps you under his Power, from which you are not able to fly, that ye take immediate notice of the words and power of my Conjuration, and that you confeſs your ſelves vanquiſhed by the command laid upon ye, that ye do not now preſume to depart from this Creature of God and Image of Chriſt, without abſolute leave given by my command, and that you be thereby bound and chained; ſeeing that as the Saints of God bound the Devils in chains, ſo I bind you with that ſame Stole of gladſomneſs. In the Name of the Father, Son, and Holy Ghoſt. Amen.*

For the Devil muſt now do Penance for his preſumption.

Before, he bid him be gone, now he commands him to ſtay—— *What? muſt he neither ſtay nor go? No marry muſt he—— there's ſomething more to be done, that will make him remember poſſeſſing of Mankind, as long as he lives*; as thus.

Then the Prieſt putting his hands upon the Head of the Demoniac, ſhall ſay,

Let the power of the Devil be extinguiſhed in Thee—— by the impoſition of our hands; yea, by the Invocation of all the Saints, Archangels, Angels, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, Virgins, and all the Saints together. Amen.

Behold the Conjurers *Poſſe Comitatus.—— And muſt the Devil ſtay till it be raiſed upon him? There's no remedy—— He is bound with three knots, and all the Devils in Hell can't help him.——* Well go on then.

What's a Work-man without his Tools?

Then ſhall the Prieſt ſay the following words, ſigning the Demoniac with the ſign of the Croſs upon the Forehead; which he ſhall always obſerve where-ever he meets with a Croſs.

El, Elohim, Eloa, Eheye, Tetragrammaton, Adonai, Sadai, Sabaoth, Soter, Emmanuel, Alpha and Omega, the Firſt and the Laſt, the Beginning and the End, Hagios, Iſchyros, Otheos, Athanatos, Agla, Jehova, Homouſion, Jah, Meſſias, Eſereheieh: Chriſt overcames, Chriſt reigns, Chriſt commands; the uncrea-

uncreated Father, Son, and Holy Ghoſt. By the ſign of the Croſs defend us, O Lord, from our enemies.

Now don't you think the Devil begins to have it on both ſides his ears? There's ne're a one of theſe words but pricks him to the heart with ten thouſand needles a piece.—— But there's no avoiding the three knots for all this. A moſt unparallel'd piece of folly, to think that theſe Sacred words could not hold the Devil without the three knots of a Friers Cool! neither muſt the Devil think to 'ſcape ſo, for all his haſte. For after all this done;

The Prieſt ſhall ſay ſome part of the Goſpels under-mentioned, always moving his hands over the Demoniac's Head.

The firſt Goſpel is taken out of the Goſpel of St. John, *beginning at the firſt verſe, to the* 14*th.* Which being concluded, the people ſtanding by ſhall anſwer, *Praiſe be to thee, O Chriſt.* Then ſhall the Exorciſt rejoyn after this manner, *By theſe Evangelical ſayings, let the power of the Devil be extinguiſhed in thee (ſuch a one) and the Divine power be infuſed into thee. Amen.*

Which is to be obſerved at the end of every Goſpel.

After this let the whole Creed be ſaid quite thorow: which done, ſay theſe words, *Behold the Croſs of our Lord Jeſus Chriſt, fly hence Mankinds Enemies, the Lion of the Tribe of* Juda, *the Root of* Jeſſe *has overcome.*

Then muſt be ſaid another Goſpel out of the 16. Chap. of St. *John*, beginning at the 25*th* verſe, and ending at the 30*th*.

Verily, verily I ſay unto ye, whatſoever ye ſhall ask the Father, &c.

At the concluſion of which repeat again, *Behold the Croſs of our Lord Jeſus Chriſt, fly Mankinds Enemies, the Lion of* Juda, *the Root of* David *has overcome.* After this read the whole Pſalm, beginning, *Miſerere mei Deus*, then another *Ecce Crucem*, &c. and then ſay as follows.

God be my aid; the Lord haſten to my defence. Let them be confounded and put to ſhame that ſeek my ſoul. Let them be turned back and be aſhamed that ſeek my deſtruction. Let them be aſhamed that ſay to me, Aha, Aha. Let them be glad and rejoice in thee, all they that ſeek thee, and let them ſay, Let

the

the Lord be magnified, who ſeek thy ſalvation. I am poor and needy, help me, O God. Thou art my helper and defender, O Lord, leſt I die. Glory be to the Father, &c. Then this ſingle verſe. *Remember not, Lord, our offences, nor thoſe of our foreſathers, nor take vengeance of our ſins.*

Thus the World may ſee how the Pearls of divine Writ are waſted upon the ſwiniſh Trumpery of Papiſtical Exorciſm. For no man of reaſon will ever believe, that the Devil is to be frighted by theſe words or ſentences, firſt defiled by the very breath, and then uttered from the mouths of Monks and Friers, either ſillily or knaviſhly ſuperſtitious. Goſpels, and pieces of Pſalms, and hard Names, and what is looked upon as the moſt powerful Ingredient, the ſign of the Croſs! 'Tis a very odd kind of Jumblement; but alas, the Devil will ſwallow an hundred of theſe Bolus's without choaking. However if this won't ſerve, here's more. For after all the foregoing Formality,

The Prieſt in a kneeling poſture muſt ſay the following Litany in behalf of the Demoniac.

Kyrie Eleyſon
Chriſte Eleyſon
Chriſt hear us, *&c.*
Holy *Mary* pray for him.
Holy Mother of God, pray, *&c.*
Holy Virgin of Virgins, pray, *&c.*

S. *Michael*
S. *Gabriel*
S. *Raphael*, pray, *&c.*

How came theſe Arch-Angels to be Sainted, who never had any need of it?

All the holy Angels and Archangels, pray *&c.*
All the Orders of bleſſed Saints, pray, *&c.*
S. *John Baptiſt*
S. *Joſeph*, pray, *&c.*
All Saints, Patriarchs, and Prophets, pray, *&c.*
S. *Peter*
S. *Paul*
S. *Andrew*, pray, *&c.*
S. *James*
S. *John*
S. *Thomas*
S. *Philip*
S. *James*

S. *Bartho-*

S. *Bartholomew*
S. *Matthew*
S. *Simon*
S. *Thaddeus*, pray, *&c.*
S. *Matthias*
S. *Barnaby*
S. *Luke*
S. *Mark*
* All the Holy Apoſtles and Evangeliſts, pray, *&c.*

* *'Tis good to be ſure: firſt ſome, then all; that is, both all and ſome.*

All the Holy Innocents, pray, *&c.*
S. *Stephen*
S. *Laurence*, pray, *&c.*
S. *Vincent*
S. *Cyprian*
S. *Fabian*
S. *Sebaſtian*
S. *John* and *Paul*, pray, *&c.*
S. *Coſmas* and *Damian*, pray, *&c.*
S. *Gervaſius* and *Protaſius*, pray, *&c.*
* All the Holy Martyrs, pray for him.

* *From particulars to univerſals is no good Logic.*

S. *Sylveſter*
S. *Gregory*
S. *Ambroſe*
S. *Auſtin*, pray, *&c.*
S. *Geminian*
S. *Martin*

S. *Nicho-*

S. *Nicholas*
S. *Lewis*
S. *Bonaventure*, pray, *&c.* — *well thought of in good ſooth: for the Devil ſure will never deny his choiceſt acquaintance a ſmall courteſie.*
All Saints, Popes, and Confeſſors, pray for him.
All the Holy Doctors, pray, *&c.*
S. *Benedict.*
* S. *Francis* — * *Becauſe he was diſinherited by his father for theft.*
* S. *Dominic*, pray, *&c.* — * *For thou wert the Devil of an Impoſtor.*
* S. *Anthony* — * *For thou wert the Devils Shepherd, and kepteſt his Hogs.*
S. *Bernardine*
S. *Bernard*, pray, *&c.*
All the Holy Prieſts and Levites, pray *&c.*
All the Holy Monks and Hermites, pray *&c.* — i. e. *All Knaves and Fools.*
S. *Anne*
S. *Mary Magdalen*
S. *Agnes*
S. *Lucy*
S. *Cecilia*
S. *Agatha*
S. *Catherine*
* S. *Clara* — * *She was St.* Francis's *Concubine, and run away with him.*
S. *Elizabeth*
S. *Anaſtaſia*, pray, *&c.*
All Holy Virgins and Widows, pray, *&c.*

All

All He Saints and She Saints intercede for him.

Had this been ſaid at firſt, all the reſt might have been left out.

From all Evil, *Good Lord, deliver him.*
From all Sin,
From thy Anger,
From ſudden Death,
From the ſnares of the Devil,
From Malice, Hatred, and all ill Will,
From Lightning and Tempeſt,
O Lord, deliver him.

By the Myſtery of thy Holy Incarnation,
We ſinners beſeech thee, &c.

That thou wouldſt give him peace and comfort.

That thou wouldſt look upon him with the eyes of thy pity.

That thou wouldſt behold his trouble and affliction.

That thou wouldſt bleſs and preſerve this thy ſervant.

That thou wouldſt free him from the trouble of the Devil.

That thou wouldſt free him from the vexations of Evil Spirits.
We humbly beſeech thee.

Behold

Behold the Croſs † of the Lord, &c.

Hoyda! what's all this for? They that have buſineſs with great Perſonages make all the friends they can. And therefore you muſt not blame the Conjurer for making all the friends in Heaven he can for the poor *Demoniac*. 'Tis good to have a ſtrong party, eſpecially when you deal with the Devil. But why muſt they pray firſt ſingly, then all together; why ſo many petitions, when one would have ſerved? For that one petition to free a man from all his ſins, will aſſuredly ſecure him from the Devil. Oh, Sir, you forget that among the Papiſts all things are done with Decency and Formality. Beſides, the more Coſt the more Worſhip, the more the Ceremony, the more the amuſement; the more the amuſement, the more the Veneration; and the greater the ſhow, the greater the pay. But this is not all yet, there are more Prayers, more Conjurations behind ſtill: for ſo the Conjurers Rubric goes on.

Then

Then follows the Prayer.

'LOrd Jeſu Chriſt, who for the Redemption of the World didſt vouchſafe 'to be ſcorned by the Jews, and to be betrayed by *Judas* with a kiſs, and as a 'Lamb to be led to the ſlaughter, to be 'accuſed by falſe witneſſes, and to be nailed to the Croſs; to be deſpiſed and ſpit 'upon, and crowned with Thorns, to be 'mocked with Gall and Vinegar, to be 'wounded with a Lance, and crucified 'between two Thieves, by theſe thy moſt 'holy Sufferings, which I moſt unworthy 'and miſerable ſinner lay hold of, and by 'thy holy Croſs I beſeech thee, that thou 'wouldſt not look upon my ſins, nor the 'ſins of this thy Creature—— but according to the multitude of thy Mercy free 'him from the Devil that vexes him. And 'grant to me thy unworthy ſervant power, 'that I may expel the Evil Spirits that vex 'him, to the bottom of the Abyſs, by virtue of thy moſt holy Words.

Then follows, *Ecce Crucem*, &c. Then again, *The Croſs is good, the Croſs is worthy; the wood above all woods. By the ſign of this Croſs all Evil is repelled.* Then a little ſcrap of Rhyme,

Leſt

Leſt they ſeduce the mind,
Get Fantomes all behind.

For no ſtone muſt be left unturn'd againſt the Devil, whether Rhyme or Reaſon, Senſe or Nonſence. Then, *Ecce Crucem Domini*, &c. Then an Ejaculation or two, as thus:

Hear my prayer, O Lord, and let my cry come unto thee. Bow down thine ear to the voice of my ſupplication. Be my tower of defence againſt all evil ſpirits. Let them be as the wheel, or as chaff before the wind.

Then follows another Prayer.

'OMnipotent Lord God, the Author 'of invincible Power, King of an in-'ſuperable Empire, always magnificently 'triumphing, who doſt potently ſuppreſs 'the power of hoſtile Domination; who 'didſt expel Lucifer and his Angels from 'Heaven for their pride and rebellion, who 'deſireſt not the death of a ſinner, nor the 'deſtruction of thoſe that die, be merciful 'to this thy Creature *N*—— not regard-'ing his ſins, but thy own clemency, and 'free him from all the ſnares of Evil Spi-'rits wherein he is daily intangled, and 'from all trouble and vexation wherewith

'he

'he is infested, and as thou didst free *Mary* '*Magdalen* from seven unclean Spirits, and 'the daughter of the Canaanite from the 'vexation of the Devil, so now vouchsafe 'to free thy Creature *N*—— from all those 'Evil Spirits that infest him, and as thou 'didst free *Jonas* from the Whale's belly, '*Susanna* from false accusation, and the 'Three Children from the fiery Furnace, '*Daniel* from the Lions den, and *Joseph* 'from *Pharaoh*'s prison, so now vouchsafe 'to free this thy Creature *N*—— redeem-'ed with the Blood of thy Son, and wash-'ed with the Water of Baptism, from all 'vexation of Evil Spirits and Devils. And 'as thou didst give power to thy Apostles 'over Evil Spirits to cast them out of the 'bodies of men, so now grant to thy un-'worthy servant, regenerate by Baptism, 'and consecrated to thy Holy Name, by 'the gift of thy Grace, to put to flight all 'malignant Spirits possessing this poor 'Creature *N*—— by virtue of thy Power 'and the Invocation of thy Holy Name. *Amen.*

Then, *Ecce Crucem*, &c. Then another short Prayer.

Omni-

'OMnipotent Eternal God, Father of
'our Lord Jeſus Chriſt, we thy Sup-
'pliants beſeech thee, that thou wouldſt
'command theſe Evil Spirits that poſſeſs
'thy ſervant *N*— to depart and be gone,
'and to free him, becauſe he believes in
'his true Saviour our Lord Jeſu Chriſt, thy
'Son, who liveth and reigneth with thee
'world without end. *Amen.*

Then, *Ecce Crucem*, &c. again.

All's well that ends well, ſays the Proverb: but it does not thence follow, that all's well that begins well. Theſe Conjurers borrow their firſt Poſitions from very good Prayers; but then they do ſo blind 'um with their ſuperſtitious admiration of the Croſs, that it utterly ſpoils all again. There's nothing to be done without the Croſs— The Croſs is all in all— The Croſs is this, and the Croſs is that—— as if the Croſs were more to be adored than the perſon who was crucified upon the Wood. *Ecce Crucem* is the burden of their Song, and the Chorus to their Prayers. And then again, what an impertinent Dunce was this Conjurer, to pray ſo zealouſly to God and the Croſs to command the

the Devils departure, when he knew how hard he had tied his Noſe to the Grind-ſtone with his Cool in three knots? and had commanded him not to ſtir till he himſelf ſhould give him leave? But ſtay a little; their Devilſhips have not been whipped about the Pig-market enough yet, and therefore the Conjurer proceeds.

Here the Prieſt riſes from his Prayers, and before he begins to adjure the Devils, he muſt Exorciſe the Party poſſeſſed after this manner.

The EXORCISM.

I *Exorciſe thee* N—— *in the Name of the Father Omnipotent, and in the Name of Jeſus Chriſt his Son, and in the power of the Holy Ghoſt, that thou become a clean, holy, and purified Veſſel from all ſpot of iniquity, and from all Witchcrafts, Incantations, Contracts, Signatures, and Actions done and committed in or about thy body. Farther alſo, I the unworthy ſervant of God, though a ſinner, by the Authority to me committed in the Name of the ſaid Omnipotent God the Father, and his Son Jeſus Chriſt, and in the power of the Holy Ghoſt, diſſolve all thoſe Ties, Ligatures, and evil Actions, and command thee, moſt accurſed*

Devil,

Devil, that thou presume no longer to have power in this body from the sole of the foot to the crown of the head, but that thou depart with all thy Witchcrafts and Incantations. And all this through him that shall come to judge the quick and the dead and the world by fire. Amen.

Then must be said this Prayer.

'GOD of pity and compassion, who 'according to the multitude of thy 'mercies correctest whom thou lovest, we 'invoke thee, O Lord, that thou wouldst 'be pleased to grant thy Grace to thy Ser-'vant *N*— who suffers weakness of his 'members in his body: and that what is 'corrupted by earthly frailty, or disorde-'red by diabolical fraud, thou wouldst 'unite to the Body of thy Church. Pity 'his crys, have pity on his tears, and ad-'mit him to the Sacrament of thy Recon-'ciliation, having no other confidence than 'in thy mercy through Jesus Christ.

A very good Prayer, were it upon a better occasion, and not accompanied with the following piece of Superstition.

For

For now the party poſſeſſed muſt be waſhed with a ſhowre of Holy Water, and then follows the enſuing Exorciſm.

I *Exorciſe thee* N—— *weak in body, yet regenerate by the Water of Baptiſm, by the living God, by the true God, by the holy God, by the God who redeemed thee with his moſt precious Blood, that thou become a man exorciſed, that all fancy and fraud of diabolical wickedneſs may depart from thee, and every adjured unclean Spirit: through him who ſhall come to judge the quick and the dead.*

Then this ſhort Ejaculation.

O God, who governeſt thy handy work with a pious care, incline thine ear to our ſupplications, and look upon thy ſervant N—— *labouring under extreme weakneſs of body: Viſit him and afford him the healing relief of thy ſalvation and heavenly grace, through Chriſt our Lord.*

Here ends the laſt Scene of the fourth Act, and 'tis greatly to be feared the Devil will be vengeance-weary before the Play be done. 'Tis no matter for that, he'l

he'l be the more glad to be gone; 'twas done to that intent and purpoſe. And yet one would think the Devil ſhould laugh in his ſleeve to ſee how his Adverſary does and undoes: For in his Incantations he aſſumes a power committed to him already to remove the vexation, and arbitrarily commands the removal. In his prayers he deſires that to be done, which he declares he had power to do before. Nor does the Prieſt complain of any limited Commiſſion neither. This therefore muſt certainly be a very great comfort to the Devil under his affliction of Three Knots. For you may be ſure that the Devil liſtens, like a Sow in the Beans, to every word that is ſaid, and if there be any hole to creep out of his miſery, he'l never ſtrain a point of Curteſie with the Prieſt. But till the Exorciſt has quite done, he knows not what to think on't. Only he's ſure there's a diſmal ſtorm coming, by the great bundle of Hyſſop in the Holy Water Baſon.

And now the firſt Act being begun, the Prieſt ſpares for no Holy Water, which he plentifully beſtows upon the Party poſſeſſed: The ſhowre being over, and the Devil's courage, as he thinks, being ſufficiently cool'd, the Exorciſt

Exorciſt full of hope and faith, falls briskly to work, that is, to conjure all the Devils remaining in the *Demoniac*'s Body, after this bold manner.

HEar, *unclean Spirit and infamous Devil, I admoniſh thee, I exorciſe thee, and command thee, O Tempter, vain, hare-brain'd, falſe, heretical, wicked, drunkard, mad man, thrown from the grace of God and Chriſt. By him I exorciſe thee who for our ſakes deſcended to Earth, who was named by the Angels, incarnate by the Holy Ghoſt, born of the Virgin* Mary, *and growing in years and wiſdom, in the twelfth year of his Age diſputed with high underſtanding in the midſt of the greateſt Doctors. I conjure thee by him who was baptized by* John *the Baptiſt in the River of* Jordan, *tempted by the Devil, ſold and betrayed by* Judas *his Diſciple, fed with Gall, made to drink Vinegar, crowned with Thorns, deſpoiled of his garments, upon which they caſt lots. I conjure thee by him who was crucified, dead and buried, and roſe from the dead the third day, aſcended into*

He's miſtaken that takes theſe for Complements.

Note, That Tautology may be uſed in Conjuring.

A thick-skull'd Devil that knew not what he meant without all theſe repetitions.

into Heaven, and ſits at the right hand of God *the* Father, *from whence he ſhall come to judge the quick and the dead, and the World by fire, that thou immediately go forth and fly from this Veſſel and Creature of* God, *without any damage to him, or hurt to me or any of the ſtanders by. I exorciſe thee by him, of whom the Angel* Gabriel *declared that he ſhould be born of the Virgins womb, and* John *ſaluted in the womb of* Elizabeth, *and by him I conjure thee to anſwer me to all and every ſuch queſtions which I ſhall ask thee, and that thou anſwer me the truth, what is thy Maſter's and thy own name, and whether thou beeſt in this body or without it; whether thou art alone, or one or more Legions with thee.*

This ſeems to be in order to ſome Indictment.

Here the Exorciſt ought to examine the name of the Devil Poſſeſſor, what Companions he has, under what Order of Devils he is, for what cauſe he poſſeſt the Party, whether he be bound there by any Art of Witchcraft; how that tye may be diſſolved; how long he had lived there; by what Saint or perſon he may be expelled, who are his greateſt enemies in Heaven, and who in Hell?

Quære, *Whether the Devil be bound to accuſe himſelf?*

and

and what ſigns he will give of his departure? Then command him that he do no harm to the Patient, and that from thence forward he never preſume to return. But let the Exorciſt be prudent and circumſpect in his Interrogatories, leſt he be deceived. Rather let him endeavour to free the poor man from his vexation, than ſtand prating with the Devil. At laſt having ſufficiently examined the Spirit, if he neither depart, nor anſwer, or whether he do or no; he ſhall proſecute his Conjuration.

The Conjuration.

THou therefore, O Homicide, Reprobate, Son of Perdition, I conjure thee by his ſign that appeared in the Heavens, which the Shepherds ſaw, and the Wiſe-men adored; by him whom Angels and Archangels praiſe, that thou preſently depart from that Veſſel and Creature of Chriſt, that thou go to the bottom of the Sea, or into ſome old Trees, or into ſome Deſarts where no Chriſtians inhabit, and where the Lightning from Heaven may conſume thee. May the

What need he ask the Devil his name, when he knows him ſo well?

It ſeems there are worſe places than Hell.

Son, and Holy Ghoſt, and true Majeſty of God compel thee to go forth. I conjure thee, wicked Devil, by him whoſe Name is Jeſus of Nazareth, *that thou preſently depart at the firſt word of the Lord from this Servant of God, I conjure thee by him, at whoſe Birth the Holy Angels ſang,* Glory be to God, *&c. Whom the Wiſe-men coming from the Eaſt adored, offering to him Gold, Frankincenſe, and Myrrh. I conjure thee by him at whoſe Birth a Star appeared in Heaven, of whom* Iſaiah *propheſied, ſaying,* A Star ſhall ariſe in Jacob: *and by him whom the mute Animals knew, as it is written,* The ox knows his owner, and the aſs his maſters crib. *I conjure thee by him whom* Herod *would have ſlain, but could not; and for whom the holy Innocents were martyred, with whoſe blood the holy* Jeruſalem *is adorned. I conjure thee by him who fled with his mother into* Egypt, *and at* Canaan *in* Galilee *turned water into wine; whom* Pilate *crowned with a Crown of Thorns; whom* * Longinus *pierced with a Lance, and who upon the Croſs cryed out,* Eli, Eli,

He ſuppoſes the Devil well read in Scripture, and as good an Expoſitor as himſelf.

He is very careful to rub up the Devils memory.

* That perhaps was more than the Devil knew.

Eli, Lammaſabachtani. *I conjure thee by him who was found in the Temple diſputing with the Doctors; was crucified upon the Croſs between two Thieves, and in the midſt of the Air. And by him who after his Reſurrection ſtood in the midſt of his Diſciples, ſaying,* Peace be unto you, fear not, 'tis I. *I conjure thee by him who died and was buried, who deſcended into Hell, and delivered his own from the Devil, particularly* Adam *the firſt Man, and roſe again the third day, and forty days after aſcended into Heaven. May he eject thee, and compel thee to depart this body, and the joynts of the members of this Creature of God* N— *He that caſt thee from Heaven, let him compel thee to declare the name of thy Maſter, and whether thou art alone or not, or whether any Legion be with thee. I conjure thee by him that built Paradiſe, encompaſſing it in with the four Rivers,* Gyon, Phyſion, Tigris *and* Euphrates, *whom thou wouldſt have tempted, ſaying,* If thou art the Son of God, command theſe ſtones to be made bread; *and then ſhewing him all the Kingdoms of the World wenteſt on,* All theſe will I give thee, if thou

This is Conjurers Theology.

He takes the Devil for a *Nicodemus*; otherwiſe a word to the Wiſe had been ſufficient.

thou wilt fall down and worſhip me. *I conjure thee by him, who gave thee for his anſwer,* Hence Satan, thou ſhalt not tempt the Lord thy God, but him only ſhalt thou ſerve.

Here are ſo many Notes and Marks given by the Conjurer what he means, that one would think the Devil ſhould have no excuſe. But for fear the Devil ſhould have been lull'd aſleep with ſo much vain Repetition and Tautology, he is reſolved to rouſe him again with

Another Conjuration.

It ſeems there's nothing to be done with the Devil by fair means, or good words.

WIcked *Devil, ancient Serpent, I conjure thee by the moſt holy and inexplicable Name of God* Tetragrammaton. *I conjure thee by the Name of God* Alpha *and* Omega. *I conjure thee, O Devil, by the Name of God* Adonai, *which is great and admirable, that thou forthwith depart without any hurt or terror to this Creature of God, without any harm to any perſon, and without*

For the Devil takes no Leaſe, and is not therefore bound to leave the Tenement in repair, unleſs you can force him this way.

out any ſpoil or damage to his Body at thy Exit. *I conjure thee by the Father, Son and Holy Ghoſt, and by the Spiritual Unction of him who is God three in one. I conjure thee, O Devil, by Her who gave ſuck to Chriſt, and bare him in her Womb, that thou abide no longer within this Creature. I conjure thee by St.* Michael *the Archangel, who threw thee headlong from Heaven, when he fought with the Dragon, and overcame him, that thou forſake the place where now thou art, and fly to ſome Deſart, or to the deep* * *Abyſs of Hell. I conjure thee, O Devil, by the Archangel* Gabriel, *who brought Tidings to the bleſſed Virgin* Mary *of the Incarnation of Chriſt; When he ſaid,* Ave Mary full of Grace, bleſſed art thou among women, *that thou no ſooner heareſt theſe words but that thou forthwith depart, without harm to any perſon, out of this Creature of God* N—— *I conjure thee by the Holy Angel* Raphael, *who preſerved* Tobias *and* Sarrha, *and freed them from the Devil, who bound the Devil to an Aſs in ſuch a manner, that he could do no hurt, that thou forthwith depart out of this Creature* N— *never more to return or do him*

* Whither ſhould the Devil be ſent but to the Devil?

As being more effectual in his opinion than Father, Son and Holy Ghoſt.

any farther injury. I conjure thee, O Devil, by all the Holy Angels and Archangels, Thrones, Dominions, Principalities, Powers, Cherubims and Seraphims, who never ceaſe to cry aloud, Holy, Holy, Holy, Lord of Sabaoth.

This was ſome terrible Devil certainly, that ſuch a powerful Hoſt muſt be aſſembled together to aſſiſt the Trinity in his Expulſion, when *Michael* had fought with him ſingly hand to hand, and been too hard for him too. Only from hence we may infer, That the Popiſh Conjuring, Exorciſing Prieſts never ſtand upon a piece of Blaſphemy, when it may ſerve their turn to deceive the people.

Oh, but now comes a Thunderbolt from whence the Devil can expect nothing but ruine. For when the Popiſh Prieſts have ſaid as much as need to be ſaid, and much more than is neceſſary, yet they love to ſay more ſtill. Now therefore Monſieur Diable, lye at your cloſe Guard.

The

The Conjuration.

'AGain I conjure thee, accurſed Devil, by all the Prayers of the Patriarchs, by the Merits of the Prophets, the 'Teſtimonies of the Apoſtles, the Conqueſts of the Martyrs, the Faith of the 'Confeſſors, the Supplications of the holy 'Virgins, and by the 'Interceſſion of all the '* Saints both Male and 'Female, that you 'forthwith depart from 'this Creature of God '*N*—— I alſo conjure 'thee by *St. Abel*, who 'was the firſt among 'the Martyrs. By St. *Enoch*, who walked 'with God, and was tranſlated out of the 'world. By St. *Noah*, who was preſerved in the Floud for his Righteouſneſs. 'By the Faith of *Abraham*, who firſt believed in God. By St. '*Iſaac*, who through 'Faith, was obedient to his Father till 'death, and was the Type of Chriſt to be 'offered for the ſins of the World. And 'by the happy *Jacob*, who ſaw the Angel

* *Who ever were or ever ſhall be.*

* *This is news, Gentlemen!*

If that be true, how came Abel, Enoch *and* Noah *to be Saints?*

'of God coming to his assistance. I also 'conjure thee, O Devil, by the Holy *Mo-* '*ses*, who spake with God face to face. 'And by the Holy Prophets, *Amos*, *Micah*, '*Oseah*, *Joel*, *Abdias*, *Abacock*, *Jonas*, *So-* '*phoniah*, *Aggi*, *Malachi*, *Zachariah*, *Esdras*, '*Jeremy*, *Isaiah*, *Ezechiel*, *David*, and I al- 'so conjure thee by all those other Pro- 'phets, that thou answer me the naked 'truth to whatever questions I shall put 'to thee, and that thou in no wise refuse 'to give obedience to whatever I shall 'command. I conjure thee by *Micah* the 'Prophet, who prophesied that Christ 'should be born in *Bethlehem* of *Juda*, say- 'ing, *And thou Bethlehem*, &c. I conjure 'thee by the Prophet *Joel*, who prohesied 'that the Sun and Moon should be darkned 'at the Death and Passion of our Saviour, 'saying, *The Sun shall be turned into dark-* '*ness*, *and the Moon into blood.* I conjure 'thee by the happy *Jacob*, who prophesied 'of the death of Christ, saying, *Into their* '*council let not my soul come*, *nor my glory en-* '*ter into the assembly of them*, *because they* '*slew a man in their fury.* I conjure thee 'by the Holy Prophet *Zachary*, who pro- 'phesied of Christ's Temptation, saying, '*I saw Joshua the High Priest*, *and Satan* '*stood at his right hand*, *and the Lord said*,

'Tho

'*The Lord rebuke thee, Satan, who hath*
'*choſen Jeruſalem.* I conjure thee by the
'holy Prophet *David*, who propheſied that
'Chriſt was to be betrayed by *Judas* his
'Diſciple, thus, *The man of my peace, in*
'*whom I truſted, who eat of my bread, hath*
'*ſupplanted me.* Again, I conjure thee by
'the holy *Zachary*, who propheſied of the
'Selling of Chriſt: *And they took the thirty*
'*pieces of ſilver, the price of the thing ap-*
'*praiſed, as they praiſed it to the children of*
'*Iſrael, and gave them for the Potters field.*
'I conjure thee, O Devil, by the bleſſed
'Prophet *Iſaiah*, who propheſied of the
'Coming of Chriſt, in theſe words, *A*
'*Virgin ſhall conceive a Son, and his Name*
'*ſhall be called Emmanuel.* I conjure thee
'by the Prophet *Habacuck*, who was car-
'ried by the Angel to feed *Daniel* in the
'Lions Den. Again, I conjure thee by
'the Prophet *Jonas*, who was three days
'in the Whales Belly, and afterwards
'preached to the Ninevites. I again con-
'jure thee, O Devil, by the Prophet *Eli-*
'*ſha*, who was carried up to Heaven in a
'fiery Chariot; who prayed that it might
'not rain, and it did not, and then prayed
'that it might rain, and it did. I again
'conjure thee, O Devil, by the choſen
'Prophet *Daniel*, who interpreted the

'King's Dreams, and was delivered out 'of the Lion's Den. I conjure thee by the 'holy Prophet *Malachi*, who propheſied 'of the Coming of Chriſt: *I will come near 'you in judgment, and I will be a ſwift witneſs 'againſt the ſorcerers, the adulterers, and 'falſe ſwearers, and thoſe that oppreſs the hire-'ling in his wages.* I conjure thee by the 'Three Children that were delivered out 'of the fiery Furnace. I conjure thee by 'the Twelve Apoſtles of our Lord Jeſus 'Chriſt, and by all his holy Diſciples. 'And by the bleſſed *Peter*, Prince of the 'Apoſtles, that thou 'depart * forthwith out 'of this Servant of God, 'and that thou leaveſt 'all his members ſafe and ſound, as thou 'foundſt them, and that thou anſwer me 'the Truth, the whole Truth, and nothing 'but the Truth to all ſuch Queſtions as 'ſhall be by me demanded, and that then 'by the Merits of all the He Saints and She 'Saints, that at my command thou de-'part without delay from this Servant of 'God, without preſuming to give mole-'ſtation, vexation or trouble to any perſon 'whatſoever, and betake thy ſelf to the 'infernal Abyſs, thence never to return 'till the day of Judgment.

* *conjurers never deſire a Quarters warning.*

This

This done, repeat the old *Ecce Crucem*, &c. behold the Croſs of God; fly Mankind's Adverſaries, the Lion of the Tribe of *Juda*, the Root of *David* has overcome.

In this laſt Exorciſm the Exorciſt, you ſee, not only makes uſe of all the Saints from the beginning of the World to his own time, and as it were plays them againſt the Devil at the ſtake, but gives the Evil Spirit particular Reaſons why he ought to obey them more than others. Only one would think that the Exorciſt forgot himſelf, in leaving out one particular Saint, who perhaps would have been more terrible to him than all the reſt, that is to ſay, St. *Dunſtan*; and the reaſon is, not becauſe he was delivered from the Lions Den, but becauſe he took the Devil by the Noſe with a red-hot pair of Tonges. He forgot alſo to add to thoſe words *Ecce Crucem*, &c. *Ecce Forcipes*, &c. However believing he has pretty well teaz'd his Satanical patience, the Exorciſt grows bold, and falls to examine the Devil ſo ſtrictly about the Interrogatories above-mentioned, that the ſevereſt Juſtice of Peace of 'um all in *Quorum*, could not act more haughtily; particularly he demands of him ſowrely what he intends to do, whether

ther he intends to be gone or no, and when? Or if not, what courſe he intends to take? But to this the Devil anſwers him only with a Bow; and therefore he proceeds after the following manner.

The EXORCISM.

'OLD Serpent, I conjure thee by the 'Judge of the quick and the dead, by 'the Creator of the World, and him that 'has power to caſt thee headlong into Ge- 'hennah, that thou depart from this ſame 'Servant of God, who flies for ſuccour to 'the Church, and that thou make haſte 'to be gone. I adjure thee, not by my 'own weakneſs, but by the power of the 'Holy Ghoſt, to depart from this ſame 'Servant of God, whom Chriſt created in 'his likeneſs. Give way not to me, but 'to the Miniſter of Chriſt. His power en- 'forces thee, who being fixed to the 'Croſs, ſubdued thee under his feet. 'Tremble at his power who recovered the 'Souls of the Juſt from the Infernal Wail- 'ings. Let the body of man be a terror 'to thee, and be afraid of the Image of 'God. Make therefore no longer reſi- 'ſtance, but depart with ſpeed from this 'man; ſince it has pleaſed God to make

'him

'him his Habitation: and do not think me
'to be contemned, becauſe thou knoweſt
'me to be a Sinner. The Holy Ghoſt
'commands thee. The Faith of the Apo-
'ſtles, *Peter* and *Paul*, and the reſt of the
'Apoſtles commands thee. The Blood of
'the Martyrs commands thee. The Sa-
'crament of the Croſs commands thee.
'The Word made fleſh commands thee.
'Avoid Tranſgreſſor, out Seducer, full of
'deceit and fraud, the Enemy of Truth.
'Give way, moſt cruel Devil, give way,
'impious Devil, give way to Chriſt, who
'has deſpoiled thee, and deſtroyed thy
'Kingdom, who vanquiſhed thee, and
'bound thee in chains, and caſt thee into
'utter darkneſs, there to be tormented
'eternally with all thy Angels. Dareſt
'thou mutter? Dareſt thou raſhly delay?
'Guilty before God, whoſe Statutes thou
'haſt tranſgreſt: Guilty before Chriſt his
'Son, whom thou didſt boldly preſume
'to tempt and crucifie: Guilty before all
'Mankind, whom thy perſwaſions allured
'to taſte the Fruit of death. I conjure
'thee therefore, accurſed Dragon, in the
'Name of the immaculate Lamb, who
'walks upon the Aſp and Baſilisk, and
'treads upon the Lion and the Dragon,
'to depart from this man and from the
'Church

'Church of God. Tremble and fly, dreading his Name, at which the Infernal Spirits tremble, to whom the Powers of 'Heaven are ſubjected, and whom the 'Cherubims and Seraphims inceſſantly 'praiſe. Obey Jeſus of *Nazareth*, who 'when thou contemnedſt his Diſciple, caſt 'thee raging and tearing out of the Man, 'in whoſe preſence, when thou wert caſt 'out, thou durſt not ſo much as touch the 'Herd of Swine without his leave. Therefore now thus conjured, depart from this 'man whom he has formed. 'Tis a dangerous thing to reſiſt Chriſt. 'Tis a dangerous thing to wince againſt the pricks. 'For the longer thou delayſt, the greater 'will be thy puniſhment; for thou contemneſt not Man, but the Lord of the 'quick and the dead, who ſhall come to 'judge the quick and the dead, and the 'World by fire. *Amen.*

Now Monſieur Devil, will ye go or ſtay? Does not your heart ake? If you delay a minute longer, here's one little tickling Touch for ye more.

The

The CONJURATION.

AGain and again I conjure thee, O Devil, by him who gave power to his Diſciples to give light to the blind, to cleanſe the leproſie, to raiſe the dead, and cure all diſeaſes. I conjure thee by him who reſtored the firſt man by the wood of the Croſs, who gave ſight to the blind, and raiſed up Lazarus *from the grave, who cured all diſeaſes, and deſtroyed the Magical fictions of* Jannes *and* Jambres, *and by this Exorciſm, and by all the former Conjurations, and holy Words and Offices which are celebrated over the World, by all theſe I command thee, where-ever thou art, or wert, that thou vaniſh away forthwith like ſmoke, and that thou retire to ſome Deſart or to the deep Abyſs, without doing harm to any one, and that thou never more return. In the Name of the Father, &c.* Ecce Crucem, *&c. Amen.*

This Sparring Blow has done the buſineſs. *Exit Diabolus, Exit Exorciſta.* And thus the Popiſh Vulgar are abuſed by a company of idle Drones, who having nothing elſe to do in their Sties of Lazineſs and Superſtition, make it their buſineſs by ſuch figments as theſe to maintain their Credit.

Credit among the Ignorant. Neither is the Devil ſuch a Fool, to be againſt his own profit: for by this means he ſeduces thouſands, and increaſes his Harveſt. Elſe Reaſon could never believe the Devil to be ſuch a Sot, to be led by the Noſe by his own Servants. He himſelf knows too well how to play the Hypocrite, and cannot be thought to be afraid of godly Words and pious Sentences, who makes uſe of them ſo often. But for Sport's ſake, let us ſee a little more of their Trumpery. For this is certain, the more you ſee, the worſe you'l like.

Moſt Efficacious

REMEDIES

For the Expelling

EVIL SPIRITS.

And for the clearing Bodies poſſeſſed from Incantations and Sorceries, with their Benedictions.

The Method how to make Holy Water.

THE Prieſt being habited in his Sacerdotal Ornaments, or with his Stole, muſt ſay theſe words.

Verſ. Our help is in the Name of the Lord.

Reſp. Who made Heaven and Earth.

The

The Exorciſm of Salt.

I *Exorciſe thee, O thou Creature Salt, by the living God, by the true God, by the holy God, by the God who commanded thee to be thrown into the Water by* Eliſha *the Prophet, that thou mayſt become Salt Exorciſed to the Salvation of Believers, and mayſt be to all that take thee, health of body and ſoul; and to the end that all wickedneſs and ſubtilty of Diabolical fraud, and every unclean Spirit, conjured by him that ſhall come to judge the quick and the dead, may avoid the place where-ever thou ſhalt be ſtrewed.*

This is the reaſon, that Witches at their Feaſts never uſe Salt, for fear it ſhould be Exorciſed.

The Prayer.

'OMnipotent Eternal God, we humbly implore thy infinite Clemency and 'Goodneſs, that thou wouldſt be pleaſed 'to bleſs and ſanctifie this Creature Salt, 'which thou haſt given to the Uſe of Man-'kind, that it may be health of body and 'mind to all that take it, and that what-'ever is touched or ſtrewed with it, may 'be free from all uncleanneſs, and corru-'ption mortal or ſpiritual. What

What would not our Butchers give for this Salt to preſerve their Meat that lies upon their hands in Summer; not a Fly would dare to blow upon their Stalls.

The Exorciſm of Water.

I *Exorciſe thee, O Creature Water, in the Name, &c. that thou mayſt become Water exorciſed to expel all Power of the Enemy, and to root out and ſupplant the Enemy himſelf with all his Apoſtate Angels, through the Power of Him who ſhall come to judge the quick and the dead.*

The Prayer.

'THou who haſt made Water the ſub-
'ſtance of ſome of our Sacraments, be
'propitious to our Invocations, and to this
'Element prepared by many purifications,
'that this Water may be effectual to the
'caſting out of Devils, and expelling no-
'xious diſeaſes, and that in whatever Hou-
'ſes or places it ſhall be ſprinkled, they
'may be free from all uncleanneſs, from all
'harm, from all corrupt and peſtilent Air,
'from all the ſnares of the lurking Ene-
'my; and that nothing offenſive or that
'may diſturb the quiet and health of the
'Inha-

'Inhabitants may preſume to approach 'the ſprinklings of this Water.

Let the Operators have a care; here's a Plot upon the Queen of *Hungary*'s Roſemary flowers, and all the Book-ſellers Scurvygraſs Glaſſes. *Quære*, whether the French diſeaſe be a Devil or no; if it be, here's a preſent Expulſion to cure the Patient.

The Salt and the Water thus far prepared, the Salt muſt be put into the Water in the form of a Croſs, and ſo both mixed together, of each q. ſ. the Prieſt at the ſame time ſaying,

Verſicle. The Lord be with you.
Reſponſ. And with thy Spirit.

After which muſt be ſaid the following Prayer.

'THou who ſuppreſſeſt the power of 'Satanical dominion, who ſubdueſt 'the fury of the roaring Lion, we trem-'bling and ſuppliant implore and beſeech 'thee to look upon theſe thy Creatures of 'Salt and Water thus mixed together, and 'to ſanctifie them with the dew of thy pi-'ty, that where-ever they ſhall be ſprin-'kled,

'kled, they may be prevalently efficacious 'to expel all unclean Spirits and Terror 'of the venomous Serpent.

A ſurpaſſing piece of Magic, which if it will not prevail againſt the Devil, may be of excellent uſe to expel Worms out of young Children. Therefore put it up in a clean Veſſel, and reſerve it for uſe.

A moſt Approved Benediction of Oyl againſt all ſorts of Incantations, Sorceries, Diabolical Ligaments and Contracts, and of all evil Operations of the Devil upon the Body of Man. Which Receipt is by ſome aſcribed to St. *Cyprian.* As alſo the manner of uſing the ſaid Oyl.

The Prieſt muſt have a large Veſſel of Oyl ready, and then putting on his Sacerdotal Robes, it behoves him to bleſs it in this manner.

In the Name, *&c. Amen.*
Verſ. Our help is in the Lord.
Reſp. Who made Heaven and Earth.
Verſ. Lord ſhew us thy Mercy.
Reſp. And grant us thy Salvation.
Verſ. Lord be thou our Helper.
Reſp. And for the Glory of thy Name preſerve us. *Verſ.*

Verſ. Let not the Enemy prevail againſt us.

Reſp. Nor let the Son of Iniquity approach to hurt us.

Verſ. Lord, ſhew thy mercy to us.

Reſp. As we do put our truſt in thee.

Why but two Ejaculations apiece for Water and Salt, and ten for the Conſecration of Oyl? The reaſon's plain; Oyl is ten times more worthy than Water, and will ſtick ten times longer upon the Devil's Skirts: therefore Oyl requires ten times more devotion than Water: and it is requiſite that there ſhould be a diſtinction and difference in the Formalities of pious Cheats.

The EXORCISM.

I *Exorciſe thee, unclean Spirit, every aſſault of Satan, and every evil Apparition, in the Name, &c. that ye depart from this Oyl, that it may be an efficacious ſpiritual Diet-drink to cleanſe and cure the Infirm, to the end the Holy Spirit may dwell in them through God the Father and his moſt beloved Son, Jeſus Chriſt, who ſhall judge the quick and the dead, and the World by fire.* Amen.

The Prayer.

'O God ſend down thy Holy Spirit upon this Oyl which thou haſt produced from green wood for the refreſhment of mind and body, that through thy bleſſing it may be, to whoever touches it, the preſervation of mind and body, by evacuating all melancholy humors, all pains, all infirmities and diſtempers of mind and body, with which thou haſt therefore anointed Kings, Prophets and Martyrs; let it be bleſſed in the Bowels of thy Servants in the Name, *&c.* who liveth and reigneth, *&c.*

Now what is this Oyl a Quart? In truth I can't tell; dear enough you may be ſure: for you ſee 'tis got into Huckſters hands.

Here the Prieſt having ſent for the Demoniac, let him lay his hands upon the Party poſſeſſed, and then adjure the Devil in this manner.

The Adjuration.

'I Adjure thee, O Satan, and all Evil Spirits by the Name of the living, true and

'and holy God, by the Name and Merits 'of the Virgin *Mary*, by the Power of all 'the Celeſtial Spirits, and the Nine Cele- 'ſtial Hierarchies, to thy confuſion and 'the augmentation of thy torments to be 'increaſed an hundred-fold from day to 'day to the laſt day of Judgment, if thou 'doſt not depart, accurſed Satan, from 'this ſame Servant of God. By him that 'ſhall come to judge the quick and the 'dead, *&c.*

The Conjuration.

AGain I conjure thee, O Satan, to remove out of this ſame perſon both thy own, and all malignant Faſcination, Sorceries, infirmities and pains of body and mind by the words of the foregoing Adjuration: curſed be thy name, O Satan; and thy works accurſed and confounded to Eternity. Curſed be thou by the Omnipotent God, and by me through the power committed to me not only in Baptiſm, and the adminiſtration of other Sacraments, but alſo by the adminiſtration of the real Body and Blood of Chriſt, by the authority of the bleſſed Apoſtles, Peter *and* Paul; *and if ye prove rebellious, contumacious and diſobedient, I conjure*

The Fox never thrives better than when he is curs'd.

conjure againſt thee and againſt ye all, all the infernal Spirits to drag ye forth by head and ears, and as Dathan *and* Abiram *were ſwallowed up in the earth, ſo to bind ye faſt in the bottomleſs Pit until the laſt day.*

This ſaid, read a piece of the Goſpel of St. *Mark*, Chap. 16. from ver. 14. to the end. Then ſay this Adjuration.

I *Conjure ye, O unclean Spirits, by him that is, was and ſhall be, who created and redeemed us with his Blood, by his Croſs, Paſſion, Death, Burial and Reſurrection, who is here and every where, and who promiſed that where two or three were gathered together, he would be in the midſt of them, that ye preſently depart hence with all your foul Practices, evil Deeds and Sorceries, never never to return more.*

Verſ. Our help is in the Name of the Lord.

Reſp. Who made Heaven and Earth.

Verſ. Ariſe, O Chriſt, to help us.

Reſp. And deliver us for thy Name's ſake.

Obſerve by the way the Civility of theſe

Exorciſts; they ſuffer the Devils to depart with all their Bag and Baggage, and never go about to diſtrain for Rent.

Then follows a ſhort Prayer.

'O Immenſe Power, O individual Trinity, we Chriſtians beſeech thee 'to extend thy power and mercy toward 'this thy Creature, and through thy mercy to deliver him from every unclean 'Spirit. *Amen.*

There is no wonder to be made, that theſe Popiſh Prieſts are ſo daring in their attempts upon the Devil, when they are ſo impudent as to dally ſo vainly, nonſenſically and triflingly, with the Names and Attributes of God Himſelf.

After this the Prieſt proceeds to bleſs the Oyl as follows.

THE moſt Imperial Majeſty bleſs thee, O Creature Oyl, the Royal Divinity protect thee, the immenſe Trinity defend thee, the Power of the Father govern thee, the Wiſdom of the Son enliven thee. The Croſs of Chriſt preſerve thee, the Twelve Apoſtles keep thee, the Holy Martyrs help thee, the Holy Confeſ-

Confeſſors bleſs thee, all the holy Prieſts of the Old and New Teſtament exorciſe and ſanctifie thee. The Holy Angels, Archangels, Thrones, Dominions, Powers, Hierarchies, Cherubims and Seraphims defend thee. The Holy Trinity defend thee, and endue thee with power and efficacy againſt all Diabolical Devices and Sorceries, that through Thee I may be able to deſtroy and eradicate out of the Souls and bodies of men all Incantations, Sorceries, Contracts, Devices and evil Works of the Devil. Amen.

Say you, now, let the Devil have a care of this Oyl—— but I ſay no—— for this Oyl can never be ſo pure as theſe Exorciſts would pretend, that had ſuch a foul deal of ridiculous folly and tinſel piety beſtowed upon it. Had the Exorciſt bleſſed the ſame Quantity of the Quinteſſence of *Aqua fortis* after the ſame manner and form, there might have been ſomething in it: But the nature of Oyl is to ſmooth and ſupple, not to eradicate and deſtroy; neither is it to be thought that all the Nonſenſe in the World can ever bleſs it out of its Nature. Well then, becauſe you Hereticks are ſo hard to be pleaſed;

Here are other Benedictions of Oyl as well for the Patient to drink, as wherewith to be anointed.

Verſ. Our help is in the Name of the Lord.

Reſp. Who made Heaven and Earth, and all that is therein.

The EXORCISM.

I Exorciſe thee by the living, true, holy God, O Creature Oyl, to the end that all the power of the Adverſary, all the Hoſts of the Devil, and all the Temptations of Satan may be by thee deſtroyed, and that thou mayſt prove to all that make uſe of thee a remedy to expel Satan and all his works, with all the Devices, Contracts, Sorceries and Incantations of his Miniſters.

Then follows the Prayer attendant.

"THat whoever ſhall drink or anoint themſelves with this Oyl, may enjoy a remedy againſt all the Aſſaults, Machinations and all the Works of the Devil whatſoever.

The ſecond Exorciſm.

I *Exorciſe thee, O Creature Oyl, in the Name, &c. that through this Invocation of the Holy Trinity all the power of the Adverſary, all the inveterate malice of the Devil, and his violent aſſaults, and every wild and noxious Fantome may be deſtroyed and eradicated, and all the venomous qualities of Satan removed from this Oyl, that whoever drink of it, or anoint themſelves with it, may be delivered from all the Machinations of the Devil,* &c.

With the ſame Ceremonies the Prieſt alſo bleſſes a certain Quantity of unleavened Bread, which for its lightneſs is given to the infirm perſon before he drink the Oyl.

After the uſual ſcraps of the Litany recited, and ſeveral Prayers to God to infuſe a Devil-frighting power into the Bread, the Dough is ſprinkled with Holy Water; which done, the following ſhort Prayer enſues.

'COme, Holy Ghoſt, and bleſs and 'ſanctifie this Bread, that it may be 'delivered from the works of Satan and 'his Miniſters, *&c.*

However the Exorciſt muſt take ſpecial care how he gives this Oyl, or any other potable Remedy without the Phyſicians advice; for that the Tempers and Complexions of the Patients being various, both theſe and other remedies are to be variouſly applied, ſeeing one mans meat is another's poiſon; and thus the Divinity-Quacks help the Quacks in Phyſic, leſt the one ſhould peach the t'other.

The manner of taking the foreſaid Oyl and bleſſed Bread, as alſo of anointing the Patient with the ſaid Oyl.

Theſe Benedictions being ended, let him that has the care of the Patient obſerve this Method.

Take one or two pound of Veal, or other Fleſh in ſeaſon, and let it boil in Water without Salt till it be well boiled. Then take ſix or eight ounces of the Bread bleſſed with either of the fore-recited Benedictions, and two ounces of the foreſaid Oyl. Incorporate all theſe together, and give the whole to the Patient in the morning for his Breakfaſt, and let the Patient eat a ſlice or two of dry Holy Bread with it. It will nouriſh the Patient, but make the Devil ſpue his heart out. In giving this

this Doſe to the Patient, the Prieſt ſhall ſay as follows:

Receive this Holy Bread to the deſtruction of Satan, and all his works of miſchief in thee done.

This may be alſo recommended to the Rat-catchers at the Exchange for the deſtruction of Vermin in Ships and Merchants Cellars. If Women lay but a piece of this Holy Bread in their Blankets, it will deſtroy all their Fleas.

The Patient muſt obſerve this Diet for eight or ten days, and every day anoint the party with the foreſaid Oyl upon the Eyes, the Forehead, the Ears, the Breaſt and Heart, the pulſes of the Wriſts, the Hands, the pulſes of the Feet, and Feet themſelves: and as the Prieſt anoints the ſeveral parts aforeſaid, let him repeat the following words.

I anoint thee N—— *with this bleſſed Oyl, and by this Unction abſolve thee from all the Sorceries, Incantations, Contracts, Signatures and Machinations on thee practiſed by Diabolical Art. In the Name,* &c.

Another Benediction of Oyl to anoint perſons inſeſted by the Devil, and the way of making the ſaid Oyntment.

Take Rue,
Sage, of each three handfuls.
Dill,
Aſhes of Olive-wood,
Holy Water, of each a ſufficient quantity.

Boil all theſe in Oyl; then bleſs them with the following Benediction.

Verſ. Our help, *&c.*

Reſp. Who made Heaven and Earth.

The EXORCISM.

I Exorciſe thee, O unclean Spirit, by the living, true and holy God, who made Heaven and Earth, the Sea, and all that therein is, to the end that all the Power of the Adverſary, all the Armies of the Devil, all the aſſaults and Apparitions of the Enemy may be utterly rooted out, and made to fly from this creature compoſed of Oyl and the Herbs that are in it, that it may be a burning fire to conſume all the ſnares of the Enemy, and that whoever ſhall be anointed with this Oyl, may enjoy health and ſincerity; and that all Evil Spirits and Diabolical Viſions may be ſeparated from him.

Then

Then anoint the Patient, as hath been already ſhewn.

A way to free any perſon from all manner of Sorceries operated in the body of man by the Devil.

Firſt of all, it behoves the Exorciſt to obſerve in what part of the infeſted Body the pain lies. For generally Demoniacs are chiefly tormented in three parts, the Belly, Stomach and Heart. If the pain lye in any lower part of the body, give him the Holy Oyl of the firſt Benediction, as hath been already ſhewn. And every day that the party drinks the foreſaid Oyl, he ought to be exorciſed for three or four hours together. But if the pain lye in the Stomach or Heart, then give him the following Medicine.

Take White Ellebore,
St. Johns-wort, of each an ounce and an half.
Sugar of Roſes,
Frankincenſe, of each a dram.

One would think this were a Bolus rather for a poſſeſſed Horſe, than a poſſeſſed Man.

Boil all theſe together in a pint of the beſt white Wine, to the conſumption of

one half; afterwards the Prieſt having ſtrained, bleſſed and exorciſed the remainder with an *Adjutorium noſtrum*, &c. give it the Patient at a convenient hour, twice a day for three days, if need require. And every day notwithſtanding the Patients vomiting, let the Patient be confeſſed and exorciſed for three or four hours together.

A Medicine for perſons poſſeſſed by the Devil.

Take Broom-flowers,
St. Johns-wort,
Horehound,
Ivy and
Rue, of each two ounces.

Make a Decoction in water to the conſumption of half; then let the Prieſt ſtrain it, and bleſs the remainder, with an *Adjutorium noſtrum*, and give it the Patient at a convenient hour.

Then let the Prieſt pray with the Patient in this manner.

Vouchſafe, &c. to bleſs this Medicine, and to pour upon it thy moſt plentiful bleſſing, that by the virtue and efficacy which thou ſhalt give unto it, it may be able to vex, teaze, torment

the

the Devil infesting and vexing this thy Servant, and being delivered from the troubles of Satan, to preserve him so delivered through thy goodness. Amen.

Then let him be well sprinkled with Holy Water. For it is a greater trouble to the Devil to sleep in a wet skin, than in any other skin; he cares not so much whether his skin be whole or no, as that it be dry.

A Benediction of Water to expel the Devil and all his Works.

The EXORCISM.

I *Exorcise thee, O Water, by the four Rivers that watered Paradise, by him that purified* Nahman *from his Leprosie; I exorcise thee by him that turned water into Wine; I exorcise thee by all the Sacraments of the Holy Church; I exorcise thee by the Virgin* Mary *and the Milk of the same Virgin, and by all the Angels, Archangels, &c. that thou mayst become holy and healthful, and a burning fire, to destroy the Devil and all his works, and all the snares of Satan, &c.*

Then

Then blow three times upon the Water, saying, *I puff and blow ye, all ye Legions of Satan. In the Name, &c.*

The Benediction of Rue.

Vers. Our help is in the Lord.
Resp. Who made Heaven and Earth.
Vers. The Lord be with you.
Resp. And with thy Spirit.

Then pray, That where-ever it be laid, it may have power to terrifie and put the Devil to flight, and that whoever be fumed with it, may be free from all assaults of the Devil, *&c.*

The Benediction of Fire to burn the Instruments of Sorcery.

Vers. Our help is in the Name of the Lord.
Resp. Who made Heaven and Earth.

Then say, *I bless, exorcise and conjure thee, O Creature Fire, by him who causes the Earth to tremble, that thou dost not fail to be my aid against these Infernal Thieves and Robbers, to crucifie, afflict and torment them an hundred times more than all the Sulphur in Hell.*

Then

Then ſprinkle the Fire with Holy Water, but not ſo as to put it out, and caſt the Devils Tools into it, ſaying,

Let God ariſe, and let his Enemies be ſcattered.

The Benediction of an Incenſe to fume Demoniacs.

Verſ. Our help, *&c.*
Reſp. Who made, *&c.*
Verſ. The Lord be with you.
Reſp. And with thy Spirit.

The Pomander.

Take Galbanum,
Sulphur, of each three drams.
Roots of Aſſa fœtida,
Birthwort,
St. Johns-wort and
Rue, of each three drams.

Let all theſe be bleſt and conjur'd with the following Conjuration.

I exorciſe & conjure thee, O Creature called Incenſe, by all the holy Names of God, that thou mayſt become an exorciſed, bleſſed and conſecrated Fumigation to the Salvation of Us and all faithful Chriſtians, and a perpetual puniſh-

ment

ment to all Evil Spirits, and a fire to torment and burn them beyond the Sulphur of Hell-fire, &c.

What mercileſs Fellows theſe Exorciſts are, to deſire a more heavy puniſhment for the Devil than God has thought fit to ordain them?

Then throw the Pomander into the fire, and hold the Demoniac's Noſe over the ſmoke whether he will or no.

Certainly it had been much better to have made a Pomander to fright the Devil of Gelſomy-flowers and Orange-flowers, Lignum Aloes, and ſuch like; for he is ſo uſed to ill ſmells, that he cares not a f——t for 'em. Beſides, if the Devil has no head, as they ſay he has not, then he has no Noſe; and then what will all the naſty ſcents in the world ſignifie. If ill ſmells operate ſo ſtrongly upon the Devil, theſe Exorciſts were extremely overſeen, that they did not ſet down a Form for the Benediction and Exorciſing a Houſe of Office, and for ſetting the Demoniac up to the neck in the conſecrated Ordure for three or four days together. But *Bernardus non videt omnia.* 'Tis eaſie to add to invention, but not to invent.

A Benediction of Gold, Frankincenſe and Myrrh, againſt the Devils called *Incubi* and *Succubi*, and againſt the aſſaults of Evil Spirits.

Firſt, be ſure to have the Gold, Frankincenſe and Myrrh ready. Then bleſs them as follows.

Verſ. Our help is in the Lord.

Reſp. Who made, *&c.*

Then read the Pſalm, *Lord, give thy Judgments to the King*, quite through.

Then cry, *Lord, have mercy upon us.*

Then ſing the following Anthem, *And the Wiſe-men*, who were three Kings, *opening their Treaſure, offered Gold, Frankincenſe and Myrrh.*

Then ſay, *Kyrie Eleyſon, Chriſte Eleyſon, Pater noſter.*

Verſ. And lead us not into Temptation.

Reſp. But deliver us from Evil.

Verſ. Lord, ſhew us thy Mercy.

Reſp. And grant us thy Salvation.

Verſ. Hear our Prayer.

Reſp. And let our Cry come unto thee.

Verſ. The Lord be with you.

Reſp. And with thy Spirit.

The first Prayer.

'OMnipotent and Eternal God, we 'humbly pray thee, that as thou 'didst receive these Creatures, Gold, Frankincense and Myrrh, offered to thee by 'the Three Kings, as to the King of Kings, 'true God and Man; so thou wilt vouchsafe to bless, consecrate and sanctifie, and 'pour thy benediction upon these Creatures, that whoever shall carry them about their bodies, may be delivered from 'all danger of body and mind. *Amen.*

The second Prayer.

'THerefore bless, O Lord, these Creatures, Gold, Frankincense and Myrrh, 'that as thou wert pleased to excite the 'three blessed Wise-men, *Gaspar*, *Balthasar* and *Melchior*, who 'offered these Creatures 'devoutly to adore thee, 'and illuminate them 'in the knowledge of 'thy Mysteries, and to preserve from 'snares and dangers, so that thou wouldst 'be pleased to illuminate with thy light, 'to

Now, Gentlemen, you have the Christen Names of the wise-men; but for their Sirnames we are still in the dark.

'to inflame with the love of thee, and to 'preſerve from all diabolical dangers, 'ſnares, injuries and calamities, thoſe that 'ſhall make uſe of theſe thy Creatures, 'Gold, Frankincenſe and Myrrh.

This Benediction being finiſhed, when any perſon ſhall happen to be infeſted with any *Incubus* or *Succubus* Devil, let him put theſe three things together, mixed with a little Rue, bleſſed as before, into a little Bag, and hang them about his Neck, being firſt ſprinkled with Holy Water, and wear them with fear and reverence. He may alſo lay four other little Bags at the four corners of his Bed, and the Devil will never trouble him.

This was a notable Invention, but the ſucceſs of it ſeems very dubitable; for if it be true that the Devil is the God of Riches, where-ever the Devil finds any of his own Treaſure, he'l certainly be there to guard it. And it is as prepoſterous to think that the Devil ſhould be afraid of that which ſends ſo many to Hell, or be ſcared with one of his greateſt Temptations. It may be indeed, had it been the ſame Gold, Frankincenſe and Myrrh, which the Wiſe-men offered, there might have

have been ſomething in the caſe. And how the Popiſh Prieſts and Exorciſts came to be without it, or at leaſt ſome Reliques of it, ſeems wonderful ſtrange; ſeeing they have in every hole ſo many Nails and Bones, Napkins and Pillowbears, and pieces of Petticoats of the Virgin *Mary*, and the ancient Saints. Thoſe Reliques would have ſpared 'em the labour of theſe Conſecrations and Exorciſings. But they can ſpare nails and bones, when they cannot ſpare ſo much Gold to lye by in thouſands of boxes at thouſands of places, having other occaſions for it. But the miſchief is, that none but Fools offer them Gold, therefore there muſt be a way found out to make as many Fools as they can; and among the reſt, this Inchantment of Gold, Frankincenſe and Myrrh unfortunately happens to be one. Otherwiſe if there were any thing of efficacy in this Exorciſm of Gold, the Devil might be thought to be the greateſt Fool of all, to run away from the Gold, and let theſe Shammaking Exorciſts run away with it.

A preſent Remedy againſt all Moleſtations and Plague of the Devil either in Men, Cattel or Houſes.

Take a piece of Paper, and Exorciſe it thus.

I *Exorciſe thee, O Paper, by the words of the triumphant Title of Chriſt, and by all thoſe other words which are ſpoken of the Creator of all Creatures, who is able to endue thee with that virtue, that all things which are written upon thee, may be effectual to eternal Salvation, that all fallacies and malice of the Devil may go out of thee, and all the virtue and efficacy aforeſaid may enter into thee. In the Name, &c.*

Then ſprinkle it with Holy Water, then write upon in the form of a Croſs theſe words.

I
N + R
I

Which Word was made fleſh, and dwelt among us, being born of the Virgin Mary, *through his moſt ineffable goodneſs and mercy. By the Interceſſion therefore of the ſame Virgin* Mary, *and of the Angels, and all the Saints, eſpecially the Apoſtles, and his Evangeliſts* John, Matthew,

Matthew, Mark *and* Luke, *that they would vouchſafe to free me from all vexation of the Devil and all his Angels.*

Then take Exorciſed Salt, Wax of a conſecrated Candle, eſpecially at *Eaſter*, and Rue bleſſed with its proper Benediction, being all ſprinkled with Holy Water, and put theſe Ingredients all together into the ſaid Paper, and hang it about the neck of the Patient, or upon the place affected. *Probatum eſt.*

There may be ſomething in this; for Paper is a miraculous Utenſile: being well prepared by an Obſervator, it expels the Devil of Whiggiſm, a villanous ſly Devil; and being charmed by a Pacqueteer, it claws away the Devil of *Toriſm*, a ranting roaring Devil; being marked only with four and twenty Letters, variouſly tranſpros'd, it ſets all the world in a flame, and yet never burns it ſelf. Therefore 'tis no wonder the Devil is afraid of paper. Only the Exorciſer was miſtaken in this, that inſtead of a Croſs, he ſhould have directed the figure of a Printing-preſs to have been put upon it. For by the help of a Printing-preſs, Paper works Miracles. The Devil dares no more come near a Stationers

tioners Heaps, or a Printers Work-houſe, than ſome men dare put their Noſes into a Cheeſemongers Shop. But to put a Croſs upon Paper ſignifies nothing. The Knights Templers wore Croſſes, that were themſelves Devils Incarnate. And Women, when they grow to be She-Devils, prove the greateſt Croſſes in the world to their Husbands. Therefore let this Exorciſm be mended according to direction, and it may chance to do.

The Benediction of a Houſe haunted with Spirits.

Before the Prieſt enter the Houſe, let him ſay the following Prayer.

OMnipotent and Eternal God, who haſt bequeathed that favour to thy Prieſts, that what is done worthily and perfectly by them, is looked upon as done by thee; vouchſafe to viſit in the ſame manner as we ſhall viſit, and to bleſs as we ſhall bleſs, and to extend thy right hand of Power to what we ſhall do, and through the Merits of thy Saints to be upon our entrance a terror to the Devil, and to permit our footſteps to be the entrance of the footſteps of peace.

A Prayer to be said when you come to the place haunted.

GIve ear, O Lord, to our ſupplications, and enlighten this houſe with the eyes of thy goodneſs, and let thy bleſſing deſcend upon the inhabitants thereof, that abiding with ſafety in this habitation, they may be thy habitation alſo.

Or thus.

WE beſeech thee, O Lord, bleſs this building with all the rooms and buildings, that health, holineſs, vertue, humility, goodneſs, charity, fulneſs of the Law and Obedience to God may be therein. Let this bleſſing be upon this place, and upon all that dwell therein.

Theſe are dear bleſſings to the poor, for 'tis a very poor bleſſing indeed that is not worth half a Crown.

Or thus.

HEar us, O holy Father, Omnipotent and Eternal God, that whatever Evil Spirits or miſchievous Devils be in this houſe, they may be expelled through the Authority of thy Name.

Then

Then rehearſe the ſeveral Pſalms. *In my affliction I cryed*, &c. *I lifted up my eyes to the mountains. To thee I lifted up my eyes.* Concluding with a *Gloria Patri*; then water the Houſe, and ſprinkle the People with Holy Water. Then ſay, *Kyrie Eleyſon*, &c. *Pater noſter. And lead us not into temptation.* Reſp. *But deliver us from evil.*

Verſ. Lord, hear our prayer.

Reſp. And let our cry come unto thee.

Verſ. The Lord be with us.

Reſp. And with thy Spirit.

Then pray.

MErciſully, O Lord, enter into this thy Houſe, that no malice or wickedneſs of the Devil may reign therein.

Then throwing Holy Water about the Houſe, as before, repeat the following Pſalms. *They who truſt in the Lord. Unleſs the Lord build the houſe. Bleſſed are they that fear the Lord.* Then *Kyrie Eleyſon*, &c. and what follows, as before.

Then caſt the Holy Water, as before, and read the following Pſalms. *Out of the deep*, &c. *Remember David, Lord*, &c. *Behold how good and joyful*, &c. Then *Kyrie Eleyſon*, &c. and what follows, as above.

This

This profuſion of Holy Water is done out of a belief, that Devils are Cats, as Cats are ſuppoſed to be Devils, and that neither can endure to wet their feet. I will not trouble my ſelf whether Cats be Devils or Devils Cats; but ſure it can never be, that the Devil ſhould be ſo terribly afraid of Holy Water, when he ſtands in ſo much need of a Cooler. Men that are not half ſo hot as he, nor come out of half ſo hot a place, drink Snow in their Wine, and ſhall the Devil be afraid of a little cold water?

Afterwards read the following Goſpels in the principal parts of the Houſe.

When Chriſt was born in Bethlehem of Juda the Wiſe-men came from, &c. And this other. *At that time the Angel Gabriel*, &c. And: *In that time Jeſus went to Jericho, and behold, a man whoſe name was Zacheus*, &c.

Afterwards bleſs the Incenſe after this manner.

By the Interceſſion of the bleſſed Archangel St. Michael, *who ſtands at the Altar of Incenſe, and of all his Elect, vouchſafe, O God, to bleſs this Incenſe, and accept it as an Odor of ſweetneſs.*

Verſ.

Verſ. Lord, be merciful unto us.
Reſp. And ſhew us thy ſalvation.
Verſ. Lord, hear our prayer.
Reſp. And let our cry come unto thee.
Verſ. The Lord be with you.
Reſp. And with thy Spirit.

Then ſign the Houſe and all that dwell in it, ſaying at the ſame time,

Lord, ſet the ſign of Security upon this Houſe, and ſuffer not the deſtroying Angel to enter in. In the Name, &c.

Thus you ſhall find in *Homer* and *Ovid*'s Art of Wooing, that the Heathens conſecrated their Carouſing Bowls with Sulphur, and the Old women charmed the young peoples Beds with Sulphur and Eggs. If a man had committed any Villany or Murder, he was purified by waſhing his hands in the blood of a Pig. And for the luſtration or purification of any place, they uſed to fume the ſaid place with the ſmoke of burnt Brimſtone, at what time it was the cuſtom to caſt a quantity of Salt into a Veſſel of Water, and with an Olive-branch or any other convenient bough, to ſprinkle the room or field with the ſaid water, as now the Prieſts

water haunted Houſes with Holy Water; which ſprinkling was to be done three times together. Thus you find in *Ovid*'s *Metamorphoſis*, that *Juno* returning from Earth to Heaven, being the Devil of a Scold, was ſprinkled three times with water by the Rainbow, to fetch the Devil out of her, before *Jupiter* would admit her into his preſence, fearing a Peal in his Ears. They alſo ſaid ſeveral Prayers likewiſe at the ſame time, as our Prieſts do. For ſo ſays *Ovid*, He ſprinkled his Locks with Laurel dipped in water, and then poured forth his earneſt prayers with uſual zeal. And thus Heathens taught our Popiſh Prieſt to purifie haunted Houſes, and charm the Devil.

A

Moſt terrible Thundring

EXORCISM

TO

Expel the Devil not only out of Men but Women.

Which if a Man could be aſſured of, were worth its weight in Gold.

THE Exorciſt coming to eject the Devil, muſt in the firſt place ſign himſelf with the ſign of the Croſs, and ſay,

In the Name of the Father, &c.

Then let him go to the Party poſſeſſed, and ſprinkle him with Holy Water, ſaying at the ſame time: *Through the* * *Sprinkling of this Water with the help of God, let the Evil Spi-*

* One would think a Flail ſhould do better, for there is no fence againſt a Flail.

rit depart from thee, and let the power of the Holy Ghoſt enter and remain with thee; for now is the Judgment of this World; now ſhall the Prince of this World be caſt forth. In the Name, &c.

Pointing to the Body of Chriſt in the Cup or in the Shrine, the Prieſt muſt ſay theſe words,

*O wicked Spirit, here is true Piety; * Here is he who ſuffered for our Salvation. Now,* ſaith he, *ſhall the Prince of this World be caſt forth. This is that Body which was taken from the Body of the Virgin, which was ſtretched out upon the Croſs, which lay in the Grave; which roſe from Death, and which aſcended into Heaven in the ſight of his Diſciples; by the terrible Power of this Majeſty, I command thee, wicked Devil, to depart from this Image of God, to fly from it, and never more to moleſt it.*

*The Exorciſt might have had more manners than to tell the Devil ſuch a notorious lye to his face.

But the Devil's a true Jailor, he ſeldom takes notice of the firſt *Ha— Cor—* And therefore the Exorciſt muſt fall to his Prayers, and ſay,

Verſ.

Verſ. Our help is in the Lord.
Reſp. Who made Heaven and Earth.
Verſ. Lord, ſhew us thy mercy.
Reſp. And grant us thy Salvation.
Verſ. Lord, hear our crys.
Reſp. And let our cry come unto thee.

Then follow the Prayers.

'O Eternal and Omnipotent God, who 'mad'ſt Heaven and Earth and all 'that therein is, ſave and deliver this thy 'Servant from theſe Evil Spirits, and from 'all Diabolical Power, that all men may 'know, how great is thy mercy, and how 'infinite is thy power.

The ſecond Prayer.

'LOrd Jeſus Chriſt, Son of the living 'God, free this thy Servant from all his 'languiſhings, and from all the diſturban-'ces of Ghoſts and Evil Spirits, through 'thy moſt holy compaſſion. The God *Sa-'baoth*, the God *Emmanuel*, the God *Elo-'him*, the God *Agla* free and deliver him 'by virtue of the Prayers and Merits of 'the bleſſed Virgin *Mary* thy Mother, and 'of all the Saints; and by virtue of the 'Interceſſion of the bleſſed *Michael* the

'Archangel, and all the Angels; of St. '*John Baptiſt* and the holy Apoſtles, *Peter*, '*Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, '*Philip*, *Bartholomew*, *Simon*, *Thaddeus*, '*Barnaby*, and all the reſt of the He-Saints 'and She-Saints; by the Mediation of the 'Cherubims and Seraphims who continu-'ally praiſe thee, ſaying, Holy, Holy, Holy 'Lord God of *Sabaoth*. Father Omnipo-'tent, who deſireſt the Salvation of all 'Mankind, and that they ſhould attain to 'the knowledge of thee, be merciful to 'this thy Servant a Sinner, and hear my 'prayer which I now pour out before thee 'in the behalf of this poor Creature who is 'moleſted by the Devil, and flies to thy 'compaſſion.

Here the Exorciſt riſing up, and laying his hand upon the Head of the Demoniac, ſhall proceed and ſay,

Let all power of the Devil be extinguiſhed in thee through the Impoſition of our Hands, as alſo by virtue of our Invocation of all the Saints, Angels, Archangels, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors and Holy Virgins.

Then

Then read the following words out of St. *Matthew.*

In those days Jesus was led by the Spirit into the Wilderness to be tempted, &c. Then,

Vers. The Lord be with you.

Resp. And with thy Spirit.

Then Pray.

'VIsit, O Lord, we beseech thee, this 'Habitation and Creature of thine, 'and remove far away from him all the 'snares and assaults of the Devil. Let thy 'Angels, *Michael*, *Raphael* and *Gabriel* 'dwell therein, to preserve it in peace and 'from all unclean Spirits; and let thy 'blessing be always upon us.

Let the Exorcist here begin to conjure the Devils abiding in the body to depart. But let him take heed of answering to any words of theirs without urgent necessity. For that they being subtle and deceiving Spirits, will seek all ways to entrap the Exorcist, and hinder the progress of his Art, and many time ignominiously threaten the Exorcist, and command him to let them alone; therefore let the Exorcist boldly proceed and say,

The Conjuration.

I Conjure ye, O accurſed Devils, abiding in this body, from whatever part of the world ye come, to whom Power is given by God over this Creature of God—— and all you Ethereal Powers, and Infernal Spirits, and all you general and ſpecial ſorts of evil Demons, of whatſoever kind ye are, or whether ſent from the Eaſt, or from any other point of the Compaſs, I conjure ye all, I ſay, by the Power of God the Father, by the Wiſdom of God the Son, and the virtual Efficacy of God the Son, by virtue of the Authority granted me by our Lord Jeſus Chriſt of Nazareth, *who was crucified, Son of the moſt Potent Creator, who made all things out of nothing, that ye may not have any power of keeping ſilence, or of abiding or remaining in this Creature of God— But I conſtrain and command you, whether ye will or no, that laying aſide all fallacy, fraud or deceit, you declare unto me your Names, and through the Merits of the Virgin* Mary, *and all the Saints, I diſcharge all you unclean and wicked Spirits from*

Men go when the Devil drives, and the Devil muſt go when worſe than himſelf drives. *Ergo* this Exorciſm ſignifies nothing, or the Popiſh Exorciſts are worſe than the Devil.

this

this Body, and ſend you to the loweſt depths of the profound Abyſs. Therefore be gone accurſed into everlaſting fire prepared for ye, and all your Companions. And if ye rebel, or prove contumacious and diſobedient, I again by the ſame Authority conjure, conſtrain and command all the Devils your Enemies, all the Princes in Hell, and all the Infernal Spirits, to come and puniſh and torment, and moreover to carry ye away in the Name of Jeſus to the aforeſaid place of infernal Torture, and there to chain you faſt by theſe moſt holy Names of God, El, Elion, Eloa, Sabaoth, Elohim, Eſerejeh, Adonai, Jehova, Jah, Tetragrammaton, Sadai, Meſſias, Hagios, Iſchyros, Ho Theos, Athanatos, Soter, Emmanuel, Agla, *and* Jeſus, *who is* Alpha *and* Omega, *ſend ye headlong into the deepeſt depth of the Abyſs, to the end that from henceforth ye may have no power to abide, remain or inhabit in this Creature of God, &c. and Image of Chriſt, nor that you take up or poſſeſs this place or any other place, through the virtue and by the virtue of the aforeſaid Names. And let the Angel* Michael **bind ye in the depth of the Abyſs.*

* And thus you ſee what a fine employment theſe Exorciſts have found out for the Archangels to be the Devil's Jailors.

This done, read the following words out of *Luke*. *And he was casting out a Devil*, &c. concluding with a *Laus tibi, Christe*. Then go on with the following words of St. *Matthew*. *Then was Jesus led up of the Spirit into the Wilderness*, &c. Then pray again after this manner.

'OMnipotent Lord God, who didst 'create all things by thy Word, who 'wert from the beginning before any Ima'ges were made, or Prayers ever said. Pre'serve us and confirm the work which 'thou hast wrought in us. Stretch forth 'unto us thy right hand, and preserve and 'defend us thy unworthy Servants from 'all adversity, and send thy Angels from 'Heaven to preserve, strengthen, help and 'corroborate us and this thy Creature, 'and to render us more stout and coura'gious by virtue of thy Names of *Jehova*, '*Agla*, *El*, *Adonai*, *Sadai*, *Tetragrammaton*, '*Elohim*. Most holy and merciful God, be 'thou our Protector and Defender, and 'our buckler of defence. For thou art 'God alone, and there is no other besides 'thee.

Upon

Upon the ſtrength of which Prayer follows a ſwinging Conjuration.

I *Conjure you, O Devils and unclean Spirits, from all parts of the World, to whom power has been given to hurt this Creature of God, &c. and all you Aereal Spirits and Powers, Infernal Princes, and all you ſpecial and general ſorts of Devils of what ſort or condition ſoever, ſent from the South, or any other point of the Compaß, by the Father, Son and Holy Ghoſt, and by virtue of the Function and Authority by which I act from crucified Chriſt Jeſus of* Nazareth, *Son of the living God, and moſt potent Creator, who created me and you, and all the Creatures of nothing; by all this, I ſay, I conjure ye, O Devils, that ye pretend to have no farther power or authority to ſtay or abide in this Creature, &c. For that I ſentence ye by virtue of the Sentence given by the moſt high Creator, I conſtrain, compel and command ye, that laying aſide all fraud, fallacy and deceit, you tell me directly your Names, that we may be able to find out and know your Names certainly, truly and without any heſitation or Equivocation. And by the ſame*

These Exorciſts are like to ſucceed, when they put the Devil upon impoſſibilities.

authori-

authority and by virtue of the ſame Sentence, I diſcharge you from this Body, and ſend every one of you Devils aforeſaid to the bottom of the Abyſs into eternal fire. And therefore go ye curſed into eternal fire prepared for you and your ſervants, for that by virtue of theſe moſt holy Names I ſend you to the bottom of the Abyſs. Hel, Heloim, Eloa, Sabaoth, Elion, Eſereheje, Adonai, Jehova, Jah, Tetragrammaton, Sadai, Meſſias, Hagios, Iſchyros, Otheos, Athanatos, Soter, Emmanuel, Agla, Jeſus, Alpha *and* Omega, *I ſend you to the bottom of the Abyſs into eternal Fire, that ye may not have any longer power or pretence of* **ſtaying, abiding or inhabiting in this Creature of God and Image of Chriſt, nor in this place, nor in any other place, nor in any other Creature, by and through the virtue of the Names abovewrit. And let the Angel* Gabriel *bind ye in the depth of the Abyſs, by virtue of the Holy Faith of* Adonai, *and by* Alpha *and* Omega, *till the Day of Judgment, and may the Power of the moſt high Triumpher Jeſus Chriſt afflict ye. In the Name,* &c.

As if the Devil did not know his time better than they could tell him.

*The Parſon ſaid, the Devil was a Lawyer from the beginning, and therefore ſeveral words of the ſame ſignification are very proper.

By

By this terrible Writ the Devil ſtands outlaw'd for Felony after Judgment, and any Man, Angel or Archangel may knock him o' the head where e're they meet him; however the Devil hangs an Arſe yet, and therefore you muſt go on and read the following words of the Goſpel out of St. *John*. *In the beginning was the Word*, &c. Then the following Prayer.

'LOrd Jeſus Chriſt, Son of the living 'God, have mercy upon me, and 'do not, with the reſt of the wicked, de'ſtroy my Soul. Powerful *Helion*, merciful '*Helion*, God of Fear, God of Hoſts, God 'of Mercy. Lord Eternal, *Adonai*, won'derful ineffable God. Omnipotent Love, '*Sadai*, Vertue never failing, provident 'over all things, Benignity of a Saviour 'and Creator, *Alpha* and *Omega*, God 'moſt high and compaſſionate, God that 'requireſt the prayers of ſinners, Sacrifice 'of Praiſe, in moſt ſuppliant manner we 'implore thee with our prayers to hear 'us, deliver and ſave us thy moſt unwor'thy Creatures by thy mighty Power and 'Holineſs, and by thy Name which is a'bove all names. O thou our Redeemer, 'who cameſt into this world, born of our 'Redeemer, we beſeech thee to help and

'aſſiſt

'assist this thy unworthy Servant whom 'thou hast redeemed with thy most pre-'cious Blood. Into thy hands I recommend 'my Spirit and my Body this day, now 'and ever, and at all hours and moments, 'preserve me thy vain and sinful Servant 'and this thy Creature, that we may re-'turn thee thanks in the midst of thy 'Church.

The Conjuration follows.

I Conjure ye all you unclean Spirits coming from all the four corners of the World, to whom power has been given to hurt this Creature—— and all you Ethereal Powers and Infernal Princes, and all you particular and general Spirits and Devils of whatsoever quality or condition. Again, I conjure and exorcise you, all ye wicked and malicious Devils abovenamed, and all others whatsoever, in whatsoever part of the World, I shut ye up in the Earth, I tie ye up in the Air, I bind ye up in the Wind, I imprison ye in the Fire, and chain ye in the Water, and in the caverns of the Rocks. I command ye from the caverns of the Mountains, from the tops of the Hills, from the Abyss, from all places under Heaven, by the Father, Son and Holy Ghost, and by virtue of that Authority granted to me by his

Son

Son Jeſus Chriſt of Nazareth, *who was crucified, and who created me and you and all other creatures. I ſay by all theſe Charms I charge ye at your peril not to pretend in the leaſt to any power of abiding or remaining in this Creature of God: For that I ſentence ye by virtue of the Sentence pronounced by the moſt high Creator, and alſo charge and command you, that laying aſide all fraud, covin and deceit, whether ye will or no, you declare and tell us your Names truly and faithfully. And by the ſame Sentence I ſend ye to the deepeſt Abyſs of Hell, into Eternal Fire. And therefore, O wicked Devil, tell me thine and thy Maſter's Name.*

And who were their Godfathers and Godmothers.

Here the Exorciſt may interrogate the Devil touching his Name, his Aſſociates, and whatever elſe concerns the delivery of the Demoniac from the Devil that poſſeſſes him, going on with his Conjuration in this manner.

THerefore be gone, accurſed Devils, into fire everlaſting prepared for you and your Angels. For by theſe Sacred Names of God, I diſſolve and diſcharge ye from this body, and by virtue of theſe words and ſacred Names, I ſend

ſend ye to the bottom of the Abyſs into eternal Fire. Hel, Heloim, Eloa, Sabaoth, Helion, Eſereheje, Adonai, Jehova, Jah, Tetragrammaton, Sadai, Meſſias, Hagios, Iſchyros, Otheos, Athanatos, Soter, Emmanuel, Agla, Jeſus, Alpha & Omega, *Beginning and Ending, Root of* Jeſſe, *Lion of the Tribe of* Juda. *Let all theſe ſend thee to the bottom of the Abyſs, that hereafter ye may have no power of lying, abiding or ſtaying in this Creature of God and Image of Chriſt* *, *nor in this place, nor in any other place by virtue of the Names aforeſaid. And may the Angel* Raphael *bind ye in the bottom of the Abyſs, and there may ye be bound and tormented till the day of Judgment. In the Name,* &c.

* The Popiſh Prieſts are very punctual with the Devil, well knowing what belongs to Equivocation.

This Warrant is very peremptory and very large in extent, and beſides, the Mittimus's are very ſevere: But the Devil knows when he has got a good Lodging, and therefore there is ſomething more yet to be done. The Exorciſt after all this, muſt read a Goſpel out of St. *Mark. At that time as the eleven Diſciples were ſate at meat,* &c. If after all this the Devil will neither hear nor obey willingly, take fire.

fire and Brimſtone, and hold the Demoniac's Noſe over the ſmoke whether he will or no. Till the Devil has * anſwered truly and † certainly to all the Interrogatories put to him. Whereto to conſtrain him, the Exorciſt muſt proſecute him with the following Conjuration, which is in nature of a Commiſſion of Rebellion.

* *For an ordinary* Subpœna *would ſignifie nothing.*

† *He muſt be the Devil of a man that knows when the Devil ſpeaks truth.*

'AGain I conjure ye, wicked Devils 'above-mentioned, Rebels againſt 'God, to whom power has been given o-'ver this Body, that ye preſently depart. 'I conjure ye & charge 'ye by all the * Holy 'Virgins and chaſt Wo-'men. I conjure ye and 'charge ye by St. *Mary*, 'Magdalen, St. *Cathe-'rine*, St. *Agnes*, St. *Lucy*, 'St. *Agatha*, St. *Margaret*, St. *Urſula* and 'her Society or Siſterhood, and the reſt of 'the holy Virgins, Widows and chaſt Wo-'men, that ye depart immediately.

* *Theſe are ſome amorous Devils, or rather Smell-ſmock Spirits, and who knows how theſe Ladies may have obliged 'em?*

A moſt powerful Charm I promiſe ye. For ſhould all theſe Women ſet up their clacks

clacks together, 'tis impoſſible the Devil ſhould ever be able to endure ſuch a Curtain Lecture. But becauſe theſe Exorciſts never know when to have done, therefore this ſame Conjurer muſt fall to his Prayers again. For the Devil's reſolved not to ſtir before Quarter day.

The Prayer.

This is like the Leaſe of Ejectment left at the Houſe of Tenant in poſſeſſion.

'OMnipotent God, 'to whom all the 'Creatures which thou 'haſt created are obedi-'ent, who didſt caſt down the Angels of 'Satan for their Pride, we beſeech thee 'through Jeſus Chriſt thy Son, who ſit-'teth at thy right hand, who ſhall come 'to judge the quick and the dead, and the 'world by fire, who is

Excellent Varniſh for a holy Cheat.

'*Alpha* and *Omega*, the 'firſt and the laſt, King 'of Kings, and Lord of 'Lords, *El*, *Iſchyros*, *Meſſias*, and by theſe 'holy Names and by all others I invoke 'thee, and implore by the Nativity of thy 'Son, by him that carried the Croſs, by 'his Baptiſm and Paſſion, by his Reſurre-'ction and Aſcenſion, by the Wounds in 'his Body, by his Death and Burial, by 'the

'the bleſſed Virgin *Mary*, by the An-
'gels, Archangels, Principalities, Powers,
'Thrones, by all the Patriarchs, Prophets,
'Apoſtles, all He-Saints and She-Saints.
'By all theſe we intreat, implore, beſeech
'and pray thee to hear our praiſes and
'our prayers, that thou would'ſt be plea-
'ſed to give me thy Servant power over
'the Angels of Satan which were caſt from
'Heaven and deceive Mankind, that I
'may be able to make them ſpeak, to bind,
'ſhackle and expel them, and force them
'to fulfil my Commands immediately,
'without muttering at my words, but
'that they may obey me to day, to mor-
'row, and in all places and at all times,
'more eſpecially by virtue of the Sacred
'Names and Powers above-written, to be
'able to conſtrain this Devil, or theſe very
'Devils that now poſſeſs this thy poor
'Creature— to ſpeak and tell me the truth
'as to what I ſhall demand of him; and
'for ſo doing I will praiſe, magnifie, laud
'and adore thy Name.

The Conjuration.

For you must know this is a damn'd obstinate Devil.

'I Conjure ye, O Devils and unclean 'Spirits, in all parts of 'the world, to whom power has been given to hurt this Creature, and all you 'Ethereal Powers and Infernal Princes inhabiting within this Creature of God, of 'whatsoever quality or 'condition you be, from 'the South part of the 'World, or from any 'other part of the Earth, 'I exterminate ye from 'the Earth, I bind ye from the Fire, I banish ye from the Winds, from the Water, from the Caverns of the Rocks, I 'command ye from the Mountains, from 'the Abysses, from Hell, and from all places under Heaven. In the Name, *&c.* 'And by the Authority committed to me 'by Jesus of *Nazareth*, I charge you to 'pretend to no farther power of lying or 'abiding in this Creature; and therefore 'I sentence ye by the Sentence pronounced 'by the most high Creator, I command 'ye likewise, that all fraud, fallacy and 'deceit being laid aside, you tell us di-

The Devil must now needs be in a peck of troubles, having no place left to bestow himself.

'rectly

'directly your Names; 'and by the ſame Sentence I diſcharge you 'out of this Body, and 'ſend you to the Infernal. Therefore depart 'accurſed Spirits into Eternal Fire prepared for you and the reſt of your Companions. For by the virtue of thoſe moſt 'holy Names, by thoſe moſt holy Names 'themſelves I ſend ye to the bottom of the 'Abyſs: *El*, *Elohim*, *Eloa*, *Sabaoth*, *Helion*, '*Eſereheie*, *Adonai*, *Jehova*, *Jah*, *Tetragrammaton*, *Sadai*, *Meſſias*, *Agla*, *Iſchyros*, '*Otheos*, *Athanatos*, *Soter*, *Emmanuel*, *Hagios*, *Jeſus*, *Chriſtus*, *Alpha* and *Omega*, I 'ſend ye to the bottom of the Abyſs, and 'tie ye up from having any farther power 'over this Creature of God, and that you 'neither poſſeſs that place nor any other, 'by virtue of the above-mentioned Names; 'and by him that ſits on the Throne; by 'whoſe Power I condemn ye to the eternal 'Burnings in fire everlaſting, and there I 'chain ye till the day of Judgment.

You muſt always allow of Nonſence and Contradiction in Exorciſms. For the Devil is no ſtranger to ſence; but he abhors Nonſence and flies it.

Now, Gentlemen, do not you think we ſhould have a brave time on't, could theſe Exorciſts but do as they ſay? Alas, we ſhould not have a Devil of any ſort or ſize ſtirring

ſtirring at this ſide the great Lake. But, alas, there are ſome of opinion, That if the Devil would go with a good Fee in his hand either to the *Fleet* or *Kings Bench*, and take Counſel, he would there find that none of theſe Exorciſms would ſtand good in Law; or if they did, he would there find ſuch cunning pieces of Ingenuity, as would make him too hard for all the Exorciſts in the World. And indeed the Devil had need of good advice and good friends, conſidering what follows.

The ſecond Conjuration.

'AGain I conjure ye, O Devils above-
'mentioned, Rebels againſt God,
'by the Virgin *Mary* Mother of Chriſt, by
'her Nativity, by her Conception, by her
'moſt holy Milk, which was ſuckt by him
'who is called *Alpha* and *Omega*, by her
'Merits and by all the moſt bleſſed Names
'of the Virgin, as Virgin, Flower, Cloud,
'God-bearing Queen, Empreſs, Lady, Au-
'rora, Handmaid, Fountain, Well, Moon,
'Sun, Portal, Houſe, Bleſſed, Glory, moſt
'Benign, Pious, Court, Bramble, Ladder,
'Star, Tower, Aſſiſter, Ark, Bridecham-
'ber, Pearl, Tabernacle, Friend, Vail, Fair-
'Mother, beautiful Soul, bleſſed Roſe,

'*Mary*

'*Mary* the Spouſe. By all theſe Names 'above-mentioned I command and ſend 'ye, and throw ye down headlong into 'the Lake of Brimſtone and Fire, and thi-'ther perpetually condemn ye. And the 'foreſaid Virgin *Mary*, and all the holy 'Virgins and chaſt Women rejoice with 'Chriſt in Heaven, ſo by virtue of his Paſ-'ſion I enjoin ye to depart for ever from 'this Creature; otherwiſe by all the afore-'ſaid Names and words, and by all the 'aforeſaid words and things I condemn ye '*ipſo facto* without mercy to all the Dam-'nation and Torments before expreſſed as 'Rebels to God.

The Papiſts affirm, That when this Sentence was proclaimed in Hell, there was ſuch a horrid roaring and bellowing among the Devils, that it was heard over all the Land of the *Antipodes*, even as far as *Ethiopia*. But you muſt know, that when the Prieſt pronounced this Sentence, he laid his Book upon the Head of the Demoniac, and holding forth a Crucifix to the Devil, ſaid theſe words,

'BY the Prayers of this Book, and by 'all their Efficacy, by all the Miracles 'and words of our Saviour, by all the

'Prayers

'Prayers which are made in Heaven and 'Earth. By all the Powers in Heaven, 'and by all the virtue of the moſt holy 'Names of God, I command ye to retire 'from hence, and that you do not dare to 'do what we command ye, otherwiſe we 'will caſt ye headlong into the Lake of 'Fire and Brimſtone to be burnt alive. 'Therefore in whatſoever part of this Body 'ye are, whether within or without, come 'and behold the Sign of the Croſs conſe-'crated by our great Creator Jeſus Chriſt; 'for by virtue of that you are bound to 'obey us. And therefore by virtue of that 'we conſtrain ye to appear before Us whe-'ther ye will or no; 'for the words of God 'which proceed out of 'our mouth are moſt 'burning fires, which 'ſhall burn ye eternally; and this is the 'Croſs at which all the World trembles, 'and every Creature quakes for fear, and 'you are Rebels to ours and your own 'Creator. Be ye therefore accurſed and 'excommunicated, in eternal Torment, 'and may ye never reſt at any time, if ye 'do not preſently obey theſe Commands 'of mine laid upon ye by the Power of 'Chriſt, and the words which are ſaid 'of

They'l make the Devil believe the Moon's made of green Cheeſe by and by.

'of him who cauſes all the World to 'tremble.

A fair Sentence to be pronounced againſt the Devil poſſeſſing Man or Woman.

BEing as it were the Vicar of the Supreme Judge by virtue of the Power delivered to me by Him, I thus declare, pronounce and command, That without delay, and all excuſes ſet aſide, you forſake this Creature whom you have ſo long moleſted, and leave him to enjoy his former health, and that you never hereafter adventure to trouble him again. I alſo, by the Authority aforeſaid, enjoin and command *Lucifer*, *Belzebub* and Satan, and all the Infernal Furies, That preſently and without delay they throw themſelves headlong into the Lake of Fire and Brimſtone, and that without any impartiality, they bind and torment one another till the day of Judgment. And becauſe ye rebelled againſt your Creator, and *againſt Us; and neglected the words and ſayings of the Virgin *Mary*, the holy Apoſtles and Evangeliſts, Martyrs and Confeſſors, *&c.* I therefore condemn ye to Infernal Puniſhment,

* *That was unpardonable.*

niſhment, and to thoſe Fires that ſhall torment ye far from the preſence of God, and which ſhall burn ye at the Command of him who liveth for ever.

Here let the Exorciſt again ſhew the Devil the Sign of the Croſs, conjuring him by that Sign, and by the aforeſaid Names of God, that he preſently depart; but if he demur to the Sentence, and plead, That by certain Incantations, Charms and Bonds he is not to abandon the Party poſſeſſed, then let the Exorciſt give the Devil another Black-Sanctus in this manner.

I Conjure, adjure, exorciſe and diſcharge all you Evil Spirits before-mentioned, who are bound by any prevailing Charm upon this Creature, that by virtue of the aforeſaid Powers, Miracles, Graces, and Powers of God and of his holy Image the Crucifix, and of all the Names of God, and by theſe Conjurations, Prayers, Bonds and Exorciſms, which have power in the Name of Chriſt to damn, conſtrain and exorciſe ye, and by the Power and Favour of God and that moſt terrible Day, which ſhall one day bind ye to Eternity, in the deep Lake of the Abyſs, forthwith ſpeedily to depart out of

Let her alone till that day comes, quoth the Welchman.

of this Body without any hurt or detriment either to Body or Soul.

The Popiſh Legends tell us, That when the mighty *Lucifer* heard this piece of *multum in parvo*, he was taken with ſuch a griping in the Guts, that he ſcummer'd for fifteen months together. And it had certainly thrown him into a Feaver, but that one of his great Counſellors cured him with a comfortable piece of advice. For ſaid that Machiavilian of a Devil, Your Highneſs, you know, has a general and unqueſtionable Licence to ramble about the World like a roaring Lion: Give Exemplifications of this Licence to all your Officers that you ſend to the Earth, and let them ſhew the Exorciſts thoſe Exemplifications, when the Exorciſers ſhew them the Sign of the Croſs, and then let them bid the Exorciſers kiſs their backſides. This Counſel wonderfully pleaſed *Lucifer*, who advanced his Admoniſher for his advice, and by that means it is reported, That the leſſer Devils have diſappointed many a Bucket of Holy Water.

The Oath which is to be given to the Devil to extort from him the truth of all things appertaining to the Delivery of the Demoniac.

The Exorciſt may give the following Oath to the Devil poſſeſſing the body of Man, at any time of the performance of this or any other Exorciſm, as he ſhall ſee cauſe, and may uſe all ways to ſift and probe the Devil to find out the Truth, as well by fair as foul means; as well by mildneſs as threatning language.

I Swear and promiſe to thee the Prieſt and Miniſter of Chriſt, to obſerve all things, which thou ſhalt command me on the part of God and our Lord Jeſus Chriſt, which ſhall appertain to the delivery of this Creature. And if I fail in performance of any thing which I promiſe, I invoke the Omnipotent God, who is highly offended againſt me, in revenge of this my Perjury, to ſend his holy Angels potent in Battel, to caſt me forth from this Body. I alſo invoke the mighty *Lucifer* with all the Princes and Potentates of Hell, to uſe their utmoſt indignation againſt me, and to carry me into the deepeſt and moſt tormenting place in all Hell, there to uſe their utmoſt Cruelty toward me.

But ſuppoſe the Devil ſhould be forſworn for all this? Then you'l ſay—— Try him by a Jury of God Dammee's and the

the Devil confound mee's—— They'l never find him, if it be but to ſave their Bacon hereafter. Certainly the Popiſh Exorciſers believe the Devils to be Creatures as ſilly and as nonſenſical as the poor ſimple people whom themſelves delude. As if they had lent the Jeſuits all their ſtock of Equivocations, and not reſerved ſo much as one for themſelves in point of an Oath or a ſtrict Examination. But you'l ſay, A man may as ſoon believe the Devil as believe a Jeſuit. Seeing therefore the Papiſts do believe in the Jeſuits, why ſhould they not believe in the Devil? Yes—— and ſooner too—— Then why may not a Popiſh Exorciſer give the Devil his Oath? I am convinced—— pray go on, Sir.

Now becauſe it happens, that ſeveral parties poſſeſſed cannot be delivered from the unclean Spirits that poſſeſs them at the firſt, ſecond or third time; therefore the Prieſt having at length with much ado, as he believes, put an end to his Conjuration, may command the Spirits which are departed out of the Body by virtue of a certain Precept, as follows.

A Precept to all Unclean Spirits departed out of Bodies poſſeſſed.

The Devil had certainly obeyed this Command, but that he knew the Prieſt had lain with a Wench three times the night before.

I Command you, all unclean Spirits, who are departed out of this Body, in the Name, *&c.* that ye take upon ye no farther Power or Authority of ſhewing your ſelves to this Creature of God, or of impoſing upon him any deluſion, or of offending or hurting him either in Body or Soul, or of returning back, or of ſending any other Devils to poſſeſs or moleſt the ſame perſon, but that ye be forced, by virtue of this Precept, to go quietly and without murmuring to your Infernal Habitations, or to the places appointed for You by God, where you may be able to hurt no Creature either rational or irrational. Behold the Croſs, *&c.* Fly Devils with a Witneſs.

If the Party poſſeſſed be not delivered, and yet the Prieſt is conſtrained upon earneſt buſineſs to leave off before he has finiſhed his Conjuration, then command all the unclean Spirits remaining in the Body, and not only command, but ſee it done, that

that they depart out of the principal parts of the Body, as the Head, Breaſt and Stomach, and to deſcend to the inferior parts of the Body, as the * Nails of the Feet, and beware that thou permit them not to return upwards again, but when thou haſt got them down, then lay thy Commands upon them, as follows.

* *with your good leave the Devil cannot leave the Heart nor the lower part of the Belly, till the Surgeon waſhes him with a Syringe, and then he is forced to run for't. So that the Exorciſt need do no more than get him down to the lower part of the Belly, and there leave him to the Surgeon his Deputy.*

A Command to be given to Spirits remaining in the Body, when the Conjurer has not time to finiſh his Conjuration.

I Command Ye, all you unclean Spirits, that poſſeſs this Body, in the Name, *&c.* under pain of being plunged over head and ears into the Lake of Fire and Brimſtone for a thouſand years preſently after your departure out of this Body, *(from whence we are reſolved to pull ye by head and ſhoulders)* that you remain no longer in the Head or other members of this body, but that ye remove to the utmoſt and lowermoſt parts, till ye be called

upon by me or ſome other Exorciſt, or that ye be permitted by God to aſcend to your own Confuſion, and the Salvation of the Parties Soul, but that you permit this perſon to eat, drink, ſleep, and do all thoſe things which are neceſſary for life. To which purpoſe I bind ye to your good behaviour till I come again.

I do not like this way of commanding the Devil by halves; for if you expel him to the lower parts, he preſently turns to the Stone or the Gout, that a man had better harbour the Great *Lucifer*, or Maſter Tormenter of Mankind himſelf, than any of thoſe his ſmall Officers. And indeed what truſt can be given to Exorciſm, or how can we be made believe that theſe Exorciſers can eject a Grand Devil, when they cannot move ſo much as the Gout or the Stone or the Spleen, which are but petty Tormenters to the Saucer-ey'd Satan himſelf.

Here it is to be noted, That if the Devil in any Exorciſm make anſwer and ſay, That he is the Soul of any perſon deceaſed, you are not to believe him, becauſe it is a Hereſie; but urge him to tell his proper Name which he had from the beginning when he was expelled out of Heaven.

Ask

Ask him alſo of what Order and Quality he is of, and the Name of his Superior, and for what cauſe he entred into the body of ſuch or ſuch a party, and conjure him not to depart without leave, and to give notice of his departure, and cauſe him alſo to leave his habitation in the ſame condition as when the party was firſt baptized.

There is great reaſon that the Exorciſt ſhould know the Devils proper Name, for otherwiſe the Devil might bring his Action againſt the Exorciſer for ſuing him in a wrong Name. But why ſhould the Devil be ſo loth to forſake this or that ſingle habitation of a pitiful poor mans Body, when ſo many Monaſteries, Colledges, Frieries, Nunneries, nay the Popes own Palace, and the very Colledge of Cardinals are all ſo much at his devotion, that he may take up there what Lodgings he pleaſes and be welcome? And it were to be wiſhed, that it were not the Popiſh Exorciſers fault that the Devil has ſo much power over men as he has. For he is forced to ſeek for ſhelter among men, becauſe they will not let him be any where elſe. The Air muſt not hold him, though he be Prince of it. Thence they thus expel him.

The Air Conjured.

I *Conjure and exorciſe thee, O Air, in the Name, &c. by him that commands the Winds and the Sea, by all the Angels and Archangels, &c. by the whole Court of Heaven, &c. not to entertain in any place this accurſed, wicked and malicious Tranſgreſſor of a Devil, nor any of his Confederates, but to refuſe, reject and turn him out of doors, as the Virgin* Mary *rejected all contamination of ſin.*

They exterminate him from the Earth, and will not let him have ſo much as a rotten Nut-ſhell to reſt in.

The Earth Exorciſed.

I *Exorciſe thee, O Earth, in the Name, &c. and by all the Prayers and heavenly ſollicitations which are daily made in thee and upon thee, not to give any harbour or entertainment to this wicked Spirit, nor to any of his Accomplices, &c.*

They will not ſuffer him to live in the water, nor to have ſo much as the benefit of a Menows belly.

The

The Water Exorciſed.

I *Exorciſe ye, O Waters, both great and ſmall, by the power of* Moſes's *Rod, by the water that iſſued from the ſide of Chriſt, by the Virgin* Mary, *by all the Angels and Archangels, &c. by all the Prophets, Patriarchs, Doctors, Saints and holy Hermits, not to harbour or entertain the wicked Spirit, or any that belong to him, but to chaſe him from all your boundleſs Territories with all the zeal imaginable, as the Devils were caſt out of* Mary Magdalen.

They expel him out of the Fire, ſo that there is never a Glaſs-houſe in the World dares to admit him.

The Fire Exorciſed.

I *Conjure thee, O Element of Fire, in whatever place or part of the World thou art, by him that appeared to* Moſes *in the burning Buſh, by him that freed the Three Children out of the fiery Furnace, and by all the Sacred Holocauſts which were made by thee, and by all the Angels and Archangels, &c. not to entertain this Evil Spirit, nor any of his Confederates, but to ſend him with all ſpeed (upon*

on the receipt and ſight of theſe Preſents) to the infernal diſmal Lake of ever burning Flames, and that you do not let him ſtir from thence till the day of Judgment. Again, I exorciſe all things that live in thee or by thee to the ſame effect, &c.

But now having thus chaſed the Devil out of all the four Elements, they command *Lucifer* to take him into cuſtody, and give him no Quarter, as if they were the ſole Commanders of that Infernal Bridewel.

Hell Exorciſed.

O *Hell, and thou Fire Infernal, all you infornal Torments, and all you infernal Devils, hear, hearken and underſtand the words of my mouth. I conjure ye by him who raiſed* Lazarus, *after he had been three days dead, when the Devil trembled, and all his Miniſters were in a Pannic fear. O Hell and Fire Infernal, &c. I conjure ye by his Power that ſubdued ye to his Dominion, that ye obey us in all things, and fulfil our Commands in whatever we ſhall impoſe upon ye. O Hell, the Holy Trinity commands thee to obey us. The whole Hoſt of Angels and Archangels, &c. commands thee. I conjure thee there-*

therefore, O Hell, and ye infernal Fires and Torments, and all you Devils, of what quality or condition ſoever ye be, by him that brake down your Gates, and took from ye all the Holy Fathers, by the Virgin Mary *and* John *the* Baptiſt, *and by the terrible day of Judgment, and by all the words by which you infernal Fires, and Devils infernal may be conſtrained, compelled and forced. I conjure thee, O* Lucifer, *Prince of Hell, not to let this wicked Spirit reſt any where in quiet, but to ſend thy ſpecial Warrant for him and all his Accomplices with all ſpeed, and when thou haſt him in thy clutches, to caſt him into the burning Lake, where I conjure you, O infernal Torments, to plague him a thouſand thouſand times more than according to the uſual rate of Tormenting.*

He ſhould have added, by *Theſeus* and *Hercules* that Clapper-claw'd your Dog *Cerberus.*

Thus the World may ſee what ſorts of Whips and Scourges the Papiſts pretend to have for the Devil; what a Power they challenge to have over him; and how unmercifully they exerciſe it, while, to ſhew their Authority, they command one Devil to puniſh another, not for any miſdemeanours committed one among another, but for doing his Duty and his Office, which is

is to do Mankind as much miſchief as he can. And this Authority they aſſume from the Repetition of holy Names, and the Cooperations of Saints, ſome of which were as ignominious as the Devil himſelf, the aſſiſtance of the Croſs and Holy Water dablings. Whereas there never was any ſuch power given them, which the Devil well knows, and therefore 'tis no wonder he gives no more credit to their counterfeit Warrants. To diſplay therefore to the full the Folly, Superſtition and Ignorance of theſe Exorciſts, let us conſider what true Divinity ſays concerning theſe Exorciſms; firſt, when they began, and ſecondly, whether they are ſtill to be retained and made uſe of among Chriſtians.

As to the firſt, we do not find in all the Old Teſtament any mention made of Exorciſms to caſt out Devils. And Adjuration or charging by an Oath we find in the fifth of *Numbers*, by which the Woman was not adjured by the Prieſt, to the end he might caſt out Devils out of her, only he wiſhed her good or evil, as ſhe had behaved her ſelf in the point of Chaſtity or Uncleanneſs, upon which he charged her with an Oath, and either abſolved or curſed her. *Joſhua* alſo adjured *Achan*, not to caſt out the Devil out of him, but to make

make him confeſs the concealment of the Spoils. Some are of Opinion however, That *David* exorciſed *Saul*, which is not to be believed. For he only played upon his Harp before him, and the Songs he ſang were only the Praiſes of God. But that he made no uſe of Exorciſms, may be confirmed from hence; firſt, for that he did not perfectly cure *Saul*, only when *David* play'd, *Saul* was refreſhed, and the Evil Spirit departed for a time. Neither did *David* uſe any form of Conjuration, but only certain Muſical Verſes, which were delightful to the ear, and therefore not unfit to recreate the heavy Hypochondriacal humor of *Saul*.

As for the Jews, it is plain there were certain Pretenders to Exorciſm among them, as appears by the twelfth of *Matthew*. *If I by Beelzebub caſt out Devils, by whom do your ſons caſt them out?* By which words, *your ſons*, St. *Jerome* underſtands certain Exorciſts, that ran about the Country conjuring unclean Spirits in the Name of God. But it does not hence follow, that the Pope has power to erect Colledges and Societies of Exorciſts, as if it were in the power of man to bind and tye the Grace of God to Inſtitutions and humane Elections.

After-

Afterwards Christ renewed this power of casting out Devils, and was himself the Head and Chief of those that did, and acted with great Command and Authority against Unclean Spirits. He also bequeathed this Gift to his Disciples, who nevertheless were not always obeyed by those Evil Spirits, as appears by the seventeenth of *Matthew*; and Christ tells them the reason why, because of their unbelief. How then can these Popish Priests and Exorcists presume to such a miraculous Gift, who give greater credit to fictitious Saints and Images, than to that Jesus in whose only Name they ought to perform that great work which they pretend to undertake?

How long then this Gift of adjuring Evil Spirits remained in the Church is uncertain: *Justin Martyr*, who lived in the time of *Antoninus Pius*, affirms, That several Christians performed great Cures of this nature, which other Enchanters, Exorcists, and Charmers could not do; and *Tertullian*, that the same Gift of expelling Devils continued in the time of *Severus*, and numbers himself among the rest; but he adds withal, We cast out Devils, not for reward or hire, as the Popish Exorcists do, meerly to pick the pockets of the deluded people.

But

But though it be not ſo clear how long this great Gift continued in the Church, moſt certain it is, that Superſtition and Prophaneneſs ſoon trod upon the heels of primitive Piety, and the Devil tyred and curbed with the commands of entire Sanctity, ſoon found out a way to rid himſelf out of thoſe bonds, and to be at more liberty. Therefore St. *Auſtin* tells us of a certain Roman Tribune in his time, that having his Houſe haunted, was preſented by his Friend with a piece of the Earth taken from the Grave where Chriſt was buried, and out of which he roſe again, which the Tribune hung up in his Bed-Chamber, to terrifie the Devil.

Afterwards when the ancient Biſhops and Parochial Prieſts were ſo far from correcting theſe Errors, that, as they call it (out of a good intention) they rather increaſed and added to them, they augmented to a prodigious number. And then it was that the mercenary Exorciſers minding more their profit than the good of the people, not only called upon Chriſt, but invoked an hundred ſorts of Saints, not minding the ſaying of St. *Paul.* *How then ſhall they call on him in whom they have not believed?* But the Popiſh Exorciſers call upon the Saints, in whom they believe, how

how then ſhall they call upon Chriſt in whom they do not believe while they adore the Saved before the Saviour.

Others believed the mumbling of *Ave Mary* to be of ſpecial force againſt the Devil, whenas it is certain, that that Angelical Salutation was no Prayer, but an Angelical relation of the happy Tidings which he brought the Virgin; for ſo the following words, *full of Grace*, explain, denoting that God had at that time conferred his Grace upon her, and not that ſhe is the Fountain of Grace, as the Papiſts would thence collect. Now there is a great difference between the perſon that confers the favour, and the perſon upon whom the favour is conferred. But now adays the Papiſts all implore the Virgin *Mary*, as expecting from her more favour and aſſiſtance than from Chriſt himſelf.

Afterwards as Superſtition increaſed, they fell to exorciſing and conſecrating Water, Salt, Herbs, Candles, and an hundred more ſuch ſort of things, and gave them to ſilly people to keep in their houſes, as Preſervatives againſt the Devil.

But the Sign of the Croſs out-did all, ſo that about the year 1098. when the Ceſtertian Order firſt begun to appear in the World, ſeveral Armies being ſeen in the

the Air near *Wormes* for many nights and days together, and at ſuch a certain time being obſerved to retire to a Mountain not far diſtant, and there to vaniſh, a certain Ceſtertian Monk of *Limburgh* was reſolved to know their buſineſs. To which purpoſe he firſt fortified and armed himſelf and his Companions with the Sign of the Holy Croſs, and ſo going to the Mountain when they appeared again, he conjured and adjured them in the Name of the holy Trinity ſo terribly, that one of the Troop made anſwer, That they were the Souls of Souldiers that had been ſlain in or near that place ſome time before. The Monk asked them, Whether they expected any aſſiſtance or ſuccour from men. The Spirit anſwered, Yes, by their Faſting and Prayers, but more eſpecially by the Oblation of the Body and Blood of Chriſt; and ſo ſaying, the whole Hoſt cryed out three times, *Orate pro nobis*, *Pray for us.*

And thus you ſee the great Virtue of the holy Croſs, and a Popiſh Tale to confirm it. And thouſands there are at this day, who deceived by their Prieſts, moſt ſtedfaſtly believe, That if they do but ſign their Foreheads with the Sign of the Croſs, the Devil has no power to come near them, nor to hurt them.

From

From whence it is apparent, That in the primitive Times, for the Confirmation of the Divine Truth of the Goſpel, there was a heavenly Bequeſt to ſeveral holy Perſons to excel in Miracles, who by the Impoſition of hands did deliver many Demoniacs from the vexation of Evil Spirits. Which extraordinary Gift then ceaſed, when thoſe other extraordinary Gifts that accompanied it, were at a period. So that the Herd of Popiſh Exorciſers that fill the World with their falſe Invocations and miraculous Operations of ſanctified Water and Salt, are a meer Troop of Money-hunters, Impoſtors, Coney-catchers, and Vagabonds. And their Whips for the Devil are no more to be valued than the Rods that excite the decayed Venery of old Lechers in common Brothel-houſes.

Men of ſence among the Papiſts themſelves deride 'em. And therefore you find in *Eraſmus*'s Colloquies Cardinal *Pole* himſelf making the greateſt Fool in the world of a Country-Prieſt, and acting the Spirit himſelf to carry on the Sport. At length when the Cardinal and his Confederates had ſufficiently fool'd the ſilly Exorciſer, they framed an Epiſtle curiouſly writ in ſuch Paper as the Gold-beaters put their Gold in, wherein the freed Spirit ſends

ſends Eternal health and thanks to his Deliverer, and having dated it from the *Cœlum Empyreum*, in the Ides of *September* 1498. they laid it ſecretly upon the Altar for the Prieſt to find when he came next to ſay Maſs. Which the Prieſt ſhewed to all perſons he met with, believing nothing more certain, but that it was brought him by an Angel from Heaven.

And in regard Stories many times prevail above Arguments, it may not be amiſs to inſert two authentic Relations of two Demoniacs out of the Famous *Thuanus*, to ſhew not only the Superſtition, but the Knavery and Impiety of theſe pretended Devil-whippers.

The firſt is of a certain Maid, *Adriana Fraxinet*, born of poor Parents not far from *Amiens*. This Maid, being looked upon as poſſeſſed by the Devil, was brought to *Paris*, and lodged in the Monaſtery of St. *Victor*, where ſhe was ſhewed for the rarities ſake to vaſt concourſes of people. Among the reſt came *Peter Cotton* a Jeſuit with a ſtrong reſolution to expel the Devil; the rather, becauſe that being very inquiſitive, he thought to pick out of the Devil an Anſwer to ſeveral Queſtions, of which he had no other hopes to be reſolved. To this purpoſe he borrowed a Book

of

of Exorciſms (ſuch another Whip for the Devil as this may be ſuppoſed to be) and to help his memory, put into the Book a Catalogue of ſuch Queſtions as his Curioſity led him to be informed of, written with his own hand in Latin. After he had performed the Ceremony of Exorciſm, he delivered the Book back to his Friend, but imprudently forgot to take out his own paper. By which means the paper known to be his writing, was handed from one to another till it came to the hand of the Duke of *Sully*, who ſhewed it to *Henry* the Fourth. Therein *Cotton* had made inquiry of the Devil, what God had permitted him to know concerning the preſent Pope? What about his own ſtay at Court? What he knew about the Converſion of Souls? What about the War with *Spain* and the Hereticks? What courſe he ſhould take to perſwade moſt efficaciouſly? What courſe he ſhould take to abſtain from ſin? To theſe he added ſeveral Queſtions in Learning. Whether Languages came from God? What was the moſt proper place in Scripture to prove Purgatory and the Invocation of Saints? What were thoſe Sons of God that loved the Daughters of Men? How all the beaſts were taken that were put into *Noahs* Ark?

Who

Who was King of the Angels? What number of the Angels fell? What hindred a firm Peace with the *Spaniards?* Which was the beſt way to convert the Queen of *England*, and overthrow the *Turks?* How long Hereſie ſhould endure? With ſeveral others of the ſame nature.

Theſe things many laughed at, and others bitterly Satyrized. For, ſaid they, if *Cotton* were induced out of a love of Truth to ask theſe Queſtions, why did he inquire of the Father of Lyes? Others taxed him for going about to be reſolved in Scripture-doubts of the Devil who contemned it as Divine Writ. And the Devil finding that the Jeſuit had more faith in him than in God, did not think him worth the trouble of his anſwering.

Whence we may conclude, That if a ſilly Wench could ſo eaſily delude a topping Jeſuit, it is not for the pitiful Herd of common proſtituted Exorciſts to maſter the Devil himſelf.

The Story of *Martha Broſſer* is yet much more remarkable. She was the daughter of *James Broſſer*, born at *Remorantin*, in the County of *Blois*, who weary of his poor Trade of Weaving, took upon him the more lazy Trade of a jugling Mountebank, and taking along with him his daugh-

daughter *Martha*, whom he feigned to be poſſeſſed with the Devil, began to practiſe his Tricks among the common people in the neighbouring Cities, with great concourſes of people drawn together by the novelty of the thing. But being ſoon detected nearer home, he removed to *Angers*, where *Charles Miro*, Biſhop of the City, before he would attempt any thing by way of Exorciſm, ſent for *Martha*, and cauſed her to ſit down at his Table; at what time when he obſerved her to be nothing moved when he drank to her in Holy Water, which he told her was only common water; but that when he drank to her in common water, and told her it was Holy Water, ſhe preſently fell into Convulſions and Ravings, he began ſhrewdly to ſuſpect her; but for his better ſatisfaction, while *Martha* was in the midſt of her Fits, the Pope calls out aloud for a Book of Exorciſms, which being brought him, he immediately repeated the firſt Verſe in *Virgils Eneads*, *Arma virumq; cano*, &c. Which hard words *Martha* no ſooner heard, but ſhe began to tear and torment her ſelf, as if the Devil had been in her indeed. Thereupon the Biſhop being fully convinced of the Cheat, would have no more to ſay to her, but diſmiſſed her,

her, with this advice to her Father, to carry his daughter home again, and to forbear deluding the people any longer with his Impoſtures. But the Father having other deſigns in his head, would not be ſo eaſily admoniſhed, but goes directly for *Paris*, where he lodges his daughter in the Monaſtery of St. *Genoved*, a place much reſorted to for the Opinion of its Sanctity. There he had no ſooner craved aſſiſtance of Sacred means for his daughter *Martha*, but the Capuchin Friers never ſtanding to examine the condition, reputation or health of the Maid, fall to work, and while *Martha* flings and bounces to hear their Exorciſms, eaſily perſwade the ignorant Vulgar, that ſhe was poſſeſſed with the Devil. And now there was nothing talked of in *Paris*, but of *Martha*'s being poſſeſſed with the Devil, when Monſieur *Gonde* Biſhop of the place, reſolving to interpoſe his own Authority, ſent the chiefeſt and moſt approved Phyſicians, *Moreſcot*, *Albin*, *Riolan*, *Duret*, and others to obſerve the ſtrange Motions, Contortions, and Geſticulations which *Martha* made, who upon their return to the Biſhop, unanimouſly declared, That there was nothing of Devil in her, many things counterfeited, and ſome few things

which proceeded from her diſtemper of body; that her tongue was inflamed, and that ſomething of wind more than ordinary grumbled in her left Hypochondrium. However, becauſe ſhe did not ſtir or cry out when *Duret* the Phyſician ran a needle into her hand between her Thumb and Fore-finger, therefore the Devil was certainly in her, and Father *Seraſin* the Frier falls afreſh upon the Devil with new Exorciſms. Which *Martha* no ſooner heard, but ſhe began to roll her Eyes, lill out her Tongue, and ſcrew her Body at a moſt dreadful rate: but when ſhe heard the word, *And he was made man*, ſhe gave a jump, as if ſhe had had no bones in her body, and flew to the door of the Chapel where ſhe was, at which *Seraſin* the Exorciſer cryed out, *Now if there be any that remains incredulous, let him venture his life, and ſtop the Devil if he can.* Upon which Monſieur *Mareſcot* the Phyſician, not enduring the Impoſture, ran after her, laid hold of her in ſpite of all her ſtruggling, and made her ſtay. Which the Wench perceiving, to conceal the Impoſture, pretended that the Devil was gone, and had left her. And the Exorciſt, for his credit, confirmed the lye, ſaying, That *ſhe now was* Martha *her ſelf, and that the Spirit was gone.*

to

to which *Mareſcot* replied, That then it was *he that had frighted the Devil.* Hereupon the Biſhop for his farther ſatisfaction cauſed the Exorciſms to be repeated. At firſt ſhe was nothing moved, finding *Mareſcot* ready to handle her without *Mittens*; but when ſhe thought that he and the reſt of the Phyſicians were gone, ſhe threw her ſelf upon her back, and fell to her wonted pranks. But then the Phyſicians appearing again, they eaſily laid hold of her, and held ſtruggling and ſtriving to no purpoſe. However by theſe latter motions ſhe brought over two of the Phyſicians to her Party, who now do think her really poſſeſſed. Thereupon other Phyſicians were called, neither *Mareſcot*, nor the other Diſſenters being admitted, in whoſe preſence, and in the preſence of the Exorciſer *Seraſin*, and Father *Benedict*, an Engliſh man, both Capuchins, *Martha*, beſides the wonted Geſticulations of her body, anſwered the Phyſicians in Greek and Latin, which ſhe would not owne that ſhe underſtood before, and to the Engliſh man ſhe anſwered in Engliſh; and thereupon they all pronounced her poſſeſſed with the Devil, and great Arguments followed on both ſides. In the midſt of theſe Contentions the King commands *Martha* to be delive-

red over to the Secular Magiſtrate, with Orders to ſuch and ſuch perſons to obſerve her diligently with the help of Phyſicians and other able perſons for forty days, and then to make their Report to the Parliament, who all atteſted, That they *had obſerved nothing preternatural in her.* Upon this the Prieſts grew angry and complained in their Pulpits, that the Eccleſiaſtical Priviledges were infringed by the Kings Magiſtrates. Whereupon the Preachers are ſent for and ſoundly ratled. And at length a Decree was made, That *Martha Broſſer* and *James* her Father ſhould be conveyed back by the public Office to *Romorantin*, the place of their Habitation; That *Martha* ſhould be committed to the Cuſtody of her Father, with this Injunction, That he ſhould not permit her to wander out of the Town without permiſſion of the Judge, under pain of Corporal puniſhment. Thus vaniſhed the Fable of *Martha*, and thus it is apparent, That the Popiſh Prieſts muſt be either grear Fools or very great Knaves to let a ſilly Wench give ſo much trouble to the greateſt part of a Kingdom: And how little Credit there is to be given to theſe paltry Exorciſers, that are not able to diſcern a true Devil from a counterfeit.

Let

Let the Papiſts therefore tell us by what places of Scripture they will confirm theſe idle Ceremonies? Where Chriſt or his Apoſtles teach us to expel the Devil who is a Spirit, and conſequently without a body, by corporeal means. Let them ſhew us one real Example of any that have done it by this way or means. [illegible] the Devil does but feign to give way to theſe Ceremonies; not that he fears them, but to the end he may graft the roots of Superſtition more firmly in the minds of men. And therefore the beſt Whip for *Martha Broſſer* had been ſuch a Whip as they uſe at our Houſes of Correction; and for the Exorciſer of ſuch a Devil, and ſuch are moſt of your Popiſh Demoniacs, a good Cat a Ninetails to teach 'em a better way of Living, than by prophaning the Name of God, and deluding the unwary and ſuperſtitious with their Impoſtures.

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